

100. 1. 12
4. 25

The Bramane of the Bramans

ADISPE

The Daroo of the Persians

of two forraigne
in the East, Indies

The sect of the Bramans the
Ancient Nations of India
And the sect of the Persians the
Ancient Inhabitants of Persia
together
with the Religion and Manners of each
Collected
Into two Bookes by Henry Corne
Sometimes resident in East India
and Preacher to the English Company
of Merchants trading thither
1 Cor. ii. 10
For there must be also Heresies
amongst you that they that are
approved may be manifest among
you

Imprinted
London
for Francis
Constable
and are to
Sold at
Shoppes
Church
at the
the

Printed by W. M. at the

Part I. Chapter
A.
D I S C O V E R I E
O F T H E S E C T O F T H E
B A N I A N S.

Containing their History, Law,
Liturgie, Casts, Customes, and
Ceremonies.

Gathered from their B R A M A N E S,
Teachers of that Sect: As the particulars
were comprized in the Booke of their Law,
called the S H A S T E R:

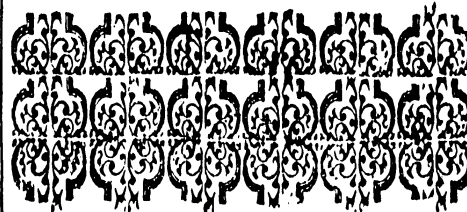
Together with a display of their Manners, both
in times past, and at this present.

E S A Y 9. 16.

*The Leaders of this people cause them to erre: and
they that are led of them are destroyed.*

L O N D O N,

Printed by T. and R. Cotes, for FRA. C O N S T A B L E,
and are to be sold at the signe of the *Crane*
in *Pauls Churchyard.* 1 6 3 0.



To the most Reuerend
Father in God, G E O R G E by
the Prouidence of God, Arch-
Bishop of *Canterbury*, Primate
of all ENGLAND, and
Metropolitane.

Right Reuerend :

WHen any per-
son violateth the
Lawes of our
dread soueraigns
most excellent
Maiesty, whereby hee becom-
eth guilty of high Treason, ei-
ther in the attempts of Rebelli-
on, or counterfeiting the Kings

A 2 coyne,

The Epistle

coyne, or the like; wherefoever such a one is deprehended, it belongeth to some body to attach the criminous and bring him before the higher Powers, there to receiue censure and sentence according to his crime. As it is thus in causes secular, so mee thinkes it seemeth but reason in causes diuine. Hauing therefore in the forraigne parts of the *East Indies* (whither it pleased God to dispose mee in a Ministeriall charge vnder the imployment of the *East Indian Company*) espyed two Sects rebelliously and schismatically violating the diuine law of the dread Maiesty of Heauen, and with notable forgery coyning Religion according

Dedicatorie.

ding to the Minte of their owne Tradition, abusing that stampe which God would haue to passe currant in the true Church: I thought it my bounden duty (through default of one more sufficient) to apprehend them and bring them before your Grace, to receiue both censure and Iudgement: Whose Primacy in our Church of *England* doth best intitle your Lordship to be a Iudge of their causes and crimes. I haue therefore in this first Booke made Inditement against the *Banian*, whose cause hath formerly had some reference to your Grace, by the labours of Mr. *Purchas*, whose euidences being *nihil præter auditum*,

The Epistle

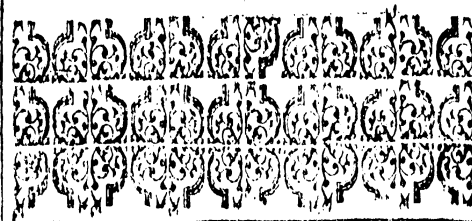
and those not vnbaring the roote of their guilt and criminaltie, I haue brought them to a second examination accused vpon better Euidence. May it please your Grace then to giue them a second suruey, pardoning my weakenesse, if in any place the poorenesse of their superstitions goe cloathed in a stile vnworthy of your Graces more sublime Iudgement. Thus hoping the forward tender of this Nouelty, will ouer ballance the disabilities of the Presenter, my prayers to God are, that your Grace may liue long a Patron to the causes of our Church, and like a Reuerend *Moyse* descending from Gods Mount, bray the Idols

Dedicatorie.

Idols of superstition to dust and powder, till the Almighty concluding your Honours here, bring you to eternall glory in the world to come.

*Your Graces in all
dutie,*

HENRY LORD.



THE
INTRODVCTION
OR PREAMBLE, PREPA-
ring the *Reader* for the know-
ledge of the following
WORKE.

HAving by Gods Proui-
dence (who swayeth vs
as it pleaseth him to our
seuerall places of being)
gained a charge of soules
in the Adniture of the
honourable Company
of Merchants trading to the *East-Indies*: It
happened that I was transferred from my
Charge aboard the Shippe, to reside in their
prime Factorie in *Guzzarat*, in a place called
Surrat, with the President ouer their affaires
in that place Mr. *Thomas Kerridge*; where ac-
cording to the busie obseruance of Trauai-
lers, inquiring what noueltie the place might
B pro-

THE INTRODVCTION.

produce, a people presented themselves to mine eyes, cloathed in linnen garments, somewhat low descending, of a gesture and garbe as I may say, maidenly and well nigh effeminate; of a countenance shy and somewhat estranged: yet smiling out a glosed and bashfull familiarity, whose vse in the Companies affaires occasioned their presence there.

Truth to say, mine eyes vnacquainted with such objects, tooke vp their wonder and gazed; and this admiration the badge of a fresh Trauailer, bred in mee the importunity of a Questioner: I asked what manner of people those were, so strangely notable, and notably strange? Reply was made, they were *Banians*, a people forraigne to the knowledge of the Christian world; their Religion, Rites, and Customes, sparingly treated of by any, and they no lesse reserued in the publication of them: but some opinions they deriued from the Philosopher *Pythagoras*, touching Trans-animation of soules. It was thought the nouelty would make the discovery thereof, gratefull and acceptable to some of our Countrey men, that some of my Predecessors had bene scrutinous to bring this Religion to light; but whether deterred with the Fictions and *Chymeraes*, wherewith *Banian* writings abound, that might make it unworthy of acceptation, or the shynesse of the *Bramanes*, who will scarce admit a stranger

con-

THE INTRODVCTION.

conuerfation, the worke was left to him that would make a path through these impediments.

The President, *Mr. Thomas Kerridge*, was vrgent with me, to redeeme their omissions, and to see if I could worke somewhat out of this forsaken Subject. The truth was, I was willing to earnest his loue to mee by this iunction, who to giue this vndertaking the better promotion, interested himselfe in the worke, by mediating my acquaintance with the *Bramanes*, whose eminence of place, was an attractive to draw on this discovery and manifestation.

I that thought my obseruance would bee well tooke, if I could present my Countrey-men with any thing new from these forraigne parts, begun my worke, and essayed to fetch materials for the same out of their Manuscripts, and by renewed acceffe, with the helpe of Interpreters, made my collections out of a booke of theirs called the *SHASTER*, which is to them as their Bible, containing the grounds of their Religion in a written word.

If any therefore bee affected to peruse or reuise the Religion, Rites, and Customes, of the said *Banians*, leaving out for the most part such prodigious Fictions as seeme independent on sense and reason; here they shall meete with the best Essence and ground of

B 2

this

THE INTRODVCTION.

this Sect, digested into such a forme, as shall best cleare the knowledge thereof; and such as I presume neuer had a like discovery by any yet in the Presse. So handfesting the Reader with as good hopes, as may bee expected from a Subiect of this nature, I referre them to the prooffe of the following Chapters.

1



A DISCOVERIE OF THE BANIAN RELIGION.

CHAP. I.

Of God, the Creation of the world, the creation of the first Man and Woman, and the Progeny from them descending, as it is by the Banians deliuered.

THE great God (say the *Banians*) being alone, be-
thought himselfe how
hee might make his ex-
cellency and power ma-
nifest to others; for his
great vertue had beene
obscured and hid, if it had not beene commu-
nicated to his creatures. What meanes might
then bee better to giue euidence of both
these,

B 3

these, then the creation of a world, and creatures therein?

For this cause the Almighty consulted with himselfe, about the making of this great worke, which men call the World or Vniuerse, and as the Ancients (say they) haue deliuered; the Lord made foure Elements as the ground-worke of this mighty frame; to wit, Earth, Aire, Fire, and Water, which foure Elements were at first all mingled together in a confusion, but the Almighty separated them in manner following.

First, it is deliuered, that by some great Cane or like instrument, hee blew vpon the Waters, which arose into a bubble, of a round forme like an egge, which spreading it selfe further and further, made the Firmament so cleare and transparent, which now compasseth the world about.

After this, there remaining the Earth, as the sediment of the Waters, and some liquid substance with the same; the Lord made of both these together, a thing round like a ball, which hee called the lower world, the more solid part whereof became the Earth, the more liquid the Seas; both which making one Globe, he by a great noyse or humming sound, placed them in the midst of the Firmament, which became æqui-distant from it on euery side.

Then he created a Sunne and Moone in the

Fir-

Firmament, to distinguish the times and seasons: and thus these foure Elements that were at first mixt together, became separate and assigned to their seuerall places; the Aire to his place, the Earth to his, the Water to his place, and the Fire to his place.

These Elements thus disposed, each of them discharged his seuerall parts; the Aire filled vp whatsoeuer was emptie; the Fire began to nourish with his heate; the Earth brought forth his liuing creatures; and the Sea his. And the Lord conueyed to these a feminall vertue, that they might bee fruitfull in their seuerall operations, and thus the great world was created.

This World, as it had his beginning from foure Elements, so it was measured by foure maine points of the Compass; *East, west, North, and South*; and was to be continued for foure Ages; and to be peopled by foure *Casts* or sorts of men, which were married to foure Women appointed for them, of which wee shall speake as order may giue occasion.

God hauing thus made the world, and the creatures thereto belonging; then God created Man, as a creature more worthy then the rest, & one that might be most capable of the workes of God. The earth then did at Gods voyce and command, render this creature from his bowels, his head first appearing, and after that his body, with all the parts and mem-

members of the same, into whom God conveyed life, which as soone as he had receiued, witnessed it selfe: for, colour began to shew it selfe red in his lippes, his eye liddes began to disclose the two lights of Nature, the parts of his body bewrayed their motion, and his vnderstanding being informed, hee acknowledged his Maker, and gaue him worship.

That this creature might not bee alone, who was made by nature sociable; God seconded him with a Companion, which was Woman; to whom not so much the outward shape, as the likenesse of the minde and disposition seemed agreeing: and the first mans name was *Pourom*, and the womans name was *Parconter*, and they liued conioyned together as Man and Wife, feeding on the fruites of the earth, without the destruction of any liuing creature.

These two living in this coniunction, had foure sonnes; the first was called *Brammon*, the second *Cuttery*, the third *Shuddery*, the fourth *Wyse*. These foure brethren were of Natures distinct each from the other; the foure Elements claiming in each of them a different predominance: For *Brammon* was of an earthly constitution, and therefore Melancholly; and *Cuttery* was of a fiery constitution, and therefore of a Martiall spirit. *Shuddery* was of a flegmaticke constitution, and therefore of a peaceable or conuersable dispo-

disposition; *Wyse* was of an ayery temper, and therefore full of contriuements and inuentions.

And because *Brammon* was of a melancholly constitution, and ingenious; God indued him with knowledge, and appointed him to impart his Precepts and Lawes vnto the people; his graue and serious looke, best fitting him for such a purpose: for which cause hee gaue him a Booke, containing the forme of diuine Worshipp and Religion.

And because *Cuttery* was of a Martiall temper, God gaue him power to sway kingdomes with the Scepter, and to bring men into order, that the Weale-publicke might thriue by vnitedindeauours for the common good: as an Embleme of which the Almighty put a sword into his hand, the instrument of victory and domination.

And because *Shuddery* was of a nature mild and conuerseable, it was thought meete, that he should bee a Merchant, to enrich the Common-wealth by Trafficke, that so euery place might abound with all things, by the vse of shipping and Nauigation: as a monitour to put him in minde of which course of life, he had a paire of Ballances put into his hand, and a bagge of waights hung at his girdle, instruments most accomodate to his profession.

Lastly, because *Wyse* was of an Ayery temper,

per, whose concepts vse to bee more subtle and apprehensue, he was indued with admirable inuentions, and was able by his first thoughts, to forme any thing that belonged to the Mechanicke or handy-crafts man: For which purpose hee had a bagge of tooles or instruments, consisting of such variety, as were necessary to effectuate the workes of his fancy or concept.

Thus you haue the first Man and Woman, and the Progeny from them descending, according to *Banians* tradition; and a world to be raised of so few, the persons (as they thinke) could not be better fitted to the same, the whole world being well considered, consisting of, and subsisting by, such foure kindes of men.

The World being in this Mayden puritie, that the generations of men might not be deuiued from a polluted beginning of mankinde; the Almighty gaue not *Pourous* and *Parootee* any daughters, least some of these foure families preferring the needes of propagation, before piety and Religion, should haue deflowered their Sisters, and haue blemished the world with impurity: but prouiding better for the holinesse and sanctity of our Ancestors, that the worke of generation might be agreeable to the worke of Creation, God made foure Women, for these foure Men, and placed them at the foure

Windes,

Windes, one at the East, another at the West, a third at the North, and a fourth at the South; that thus being diuided, there might be a better meanes for the spreading of their generations over the face of the earth, with which foure Women, how the foure Sonnes of the first Man met, shall be vnderstood in the sequale of their seuerall stories in the Chapters following.

CHAP. II.

Of Brammon the eldest Sonne of Pourous, his Trauaille towards the East; he meeteth with the Woman appointed for him, the passages that happened in their Accompt, their Marriage, and peopling of the East.

His eldest sonne of the first Man, called *Brammon*, grewe in stature, and had the preheminence of his birth, both in place, and in respect about the rest of his brethren; as also in regard of his necre relations to God in religious seruices, was highly honoured of his Brethren, and was an Instructor vnto them; and the Almighty communicated himselfe to him, in presence, and vision; he gaue himselfe therefore much to reading, and conuersed with the booke that God gaue him, containing the platforme of diuine worshippe.

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Being

Being therefore growne to mans age, and (as it should appeare by circumstances) man being created in the middest of the earth, in some pleasant place, where the Sunne at high Noone deprived substances of their shadowes, (for it was fit that man should be produced out of such a place, as might be the Navel of the World) God who would now disperse the Brethren from the Center as it were, to the Circumference, for propagation; commanded *Brammon* to take his booke in his hand, wherein was written the diuine law, and to direct his Iourney towards the rising of the Sunne in the East.

As soone as that glorious light of heauen had discovered his splendor from the toppes of the Mountaines, he tooke his iourney that way (for the East being the most noble part of the world, it was likely that had the pre-heminence in plantation) vntill he arriued at a goodly Mountaine, before the proud face whereof lay prostrate a valley, through which there passed a Brooke, in the descent of which there appeared a Woman satisfying her thirst, from the streames of the Riuer; and they were both naked, Innocence not being then ashamed to publish her retyrements, and priuacies; nor hauing faulted so much with those immodest parts, as to neede a shrowd to veile them from the sight. This Woman was of haire blacke, of complexion

yealow-

yealowish, or Saffrony, as on whose face the Sunne had too freely cast his beames, the remembrance of whose heate, was too surely conferred in her countenance; she was indifferently sized, whose pitch could neither challenge the name of lownesse or high stature; modest were her Aspect, and her eyes *Indices* of so melancholly sobernesse, and composed lookes, as if shee seemed to bee sampled for him that met her.

But her eyes vnaccustomed to view such an Object, as was before her, hauing neuer seene a creature of proportion like her selfe, betwixt wonder and shame shee was vncertaine whether she should flye, or please her sight with such a vision. But *Brammon* no lesse abashed at such intrusion, which by retyring he could not well shunne, with a downe-cast countenance suppressed with shame, they both aboard one anothers presence, with tonguetied silence; whose backwardnesse gaue encouragement to the Woman, to question the cause of his comming thither; who answered, That by the command of him who had made the world, him, her, and all creatures visible, together with the light that gaue them the comfort of their meeting; he was sent thither. The Woman to whom God had giuen that vnderstanding, to be capable of the propernesse of his speech, and inquiring further into this Accident, said that there

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was

was an agreement in their likenesse, and composition, that declared they had one maker; that it may be, he that had made them, and had his ends in their disposall, had thus brought them together, that some neerer bond might make them inseparable, from each others society: and casting her eye vpon the booke that *Brammon* bare in his hand, asked what it was; who acquainting her with the contents thereof, was desired to sit down, and communicate the religious Counsels of the same vnto her, whereunto hee condescended; and being both perswaded that God had a hand in this their meeting, they tooke counsell from this booke, to binde themselves together in the inuiolable bond of Marriage, and with the courtesies interceding betwixt Man and Wife, were lodged in one anothers bosome: For ioy whereof, the Sunne put on his nuptiall lustre, and looked brighter then ordinary, causing the season to shine vpon them with golden ioy; and the siluer Moone welcommed the euening of their repose, whilst Musicke from heauen (as if Gods purpose in them had beene determinate) sent forth a pleasing sound; such as vseth to fleete from the loud Trumpet, together with the noyse of the triumphant Drumme. Thus prouing the effects of generation together, they had fruitful issue, & so peopled the East, and the womans name was *Sautree*.

CHAP.

CHAP. III.

Of Curtery the second Sonne of Pourous, his Trauaile, and the meeting hee had with the Woman appointed for him; their conflict, appeasement, coniunction, and the peopling of the West by them.

Successfully the second Brother *Curtery*, was by the Almighty consigned to the West, about the charge of making men; so taking the sword in his hand, that God had given him, the instrument, on whose edge lay the hopes of a kingdome, rowling vp his courage, which hitherto wanted occasion of exercise, from the heart and bosome of the earth, in which his youth had conuerfed, he turned his backe on the rising Sunne every morning, whose swifter course ouertook him, & every day in his decline presented himself in his setting glory before him. As he thus trauailed towards the West, he chafed with himselfe as he passed along, that no aduventure presented it selfe, that might prouoke him to giue a probate of his Courage, wishing that an Army of men, or a troope of wilde beasts, would oppose him, that hee might strowe the surface of the earth with dead carkeyes, and giue the fowles of heauen flesh to feede on. And not knowing to what purpose God had directed him to lend his

course

course that way, as onely sensible of his owne heroick stomacke, hee said : To what end hath God infused such Magnanimity into my brest, if it shal want a Subject whereon to worke my glory and renowe? shall I lose the end of my Creation? God forbid.

Thus carried on with the hopes of some Aduenture, hee intended that whatsoeuer should first cope with him, should haue the sence of his fury; when being come to a Mountaine, whose height might make things farre distant visible to the eye, he might perceiue a creature of goodly personage, like himselfe, stalking forward with a Martiall steppe, no lesse slowe then maiesticke in pace; which two approaching, as desirous to make experiment of each others fortitude vpon their meeting together, it appeared to bee a Woman, whose tresses in a comely fertility hung downe by her shoulders, which by motion of the ayre, turned into a carelesse disorder, euery blast that made an alteration in the same, gaue a new grace to her excellent Person, and made her presence more full of Maiesty. In her right hand shee bare a *Chuckerey*, which is an instrument of a round forme, and sharpe edged in the superficies thereof, so accommodate for offence, that by a hole in the midst thereof, being whirled about the finger, and slung off, in the quicknesse of his motion, it is able to deliuer or conuey death

to

to a farre remote enemy. Courage displayed his Banner in her countenance, & maiesticke fury sparkled in her eyes, bearing witnesse how much she thirsted after conquest, and the womans name was *Toddicafree*.

In the first encounter she made her *Chuckerey* beare the message of her displeasure, giuing entertainment with the instrument of Battell, which was such as *Cuttery* expected: and no kinder behauiour did hee intend to proffer, as preferring the harsh effects of violence, before the mollifying power of beauty; with this hard greeting did they passe the first day, giuing wounds on each side, shee with her *Chuckerey*, he with his Sword; both being much spent in the conflict, and often breathing when extremitie of exercise had languished their powers, they renewed their battell by fresh Aggression and Onset, till darknesse did prohibit the vse of Armes, leauing the first day as an indifferent Arbiter of the battell, neither of them able to boast of Aduantage.

The light of the next day inuiting them to a new experiment of Valour, they accost one another, renewing the remembrance of their iniuries with second attempts of violence: the day well neere spent in fight, *Cuttery* gaining some aduantage, with his Sword hewed her *Chuckerey*, in two peeces, but fauorable darkenesse looking with a partiall eye

D

on

on the battell, and patronizing the disadvantage, shaded the woman with her broken instrument from the pursuer; by the benefit of which intermission, she converted her broken *Chucker* into a Bowe, having provided Arrowes, to requite the force of the Aduersary, by this new stratageme, who was now bigge with the hopes of her Ouerthrow.

The light being the best Herauld they had, to call them to battell; a third time they met, hopefull to conclude this strange duello or single Combat, which vrged on her side by her new inuented instrument; and on his by the thought of former aduantage gained: made the Assault more vehement; making therefore her enemy the Butte into whom she meant to transfixe her pointed shafts, she freshly encountered him. But he perceiving her aduantage, whose power was to wound farre off, and his iniuries were most forcable in little distance, exposing himselfe to greater perill, that he might be owner of a better aduantage, drew neerer, and in a cloze, exchanging the losse of weapons for hand violence, they thus proued their forces together, wearinesse having abated their vigours so equally, that neither of them was so strong to overcome, nor so weake to yeeld, the balance of victory so iustly poysed betweene them, as inclined with partiality to neither, it was fit the tongue should conclude that warre, that

that the power of the hand was no longer able to prosecute.

Hereupon in this doubtfull strife, *Cuttery* hauing seized her by the Treilles of her haire to bring her to bondage; and exercise hauing put a fresh and liuely colour in her cheekes, such as in *Cuttermens* eyes made her rather seeme louely, then one to be injured; he said: Oh thou wonder of liuing Creatures for strength and beauty, why should fury manage so strange a contention betweene vs two? If I should in this combate haue slaine thee, I should haue curst this right hand, for bearing an instrument to ruine so goodly a proportion; and if thou hadst slaine me, thou shouldst but haue laboured with anguish of soule for thine owne discontent, and discomfort, who knowest not what pleasure thou mayst reape by my society. Why should one excellent creature seeke the ruine of another? will there not be one the lesse? and thy being will bee nothing augmented by my disanulment. Did God to this end conferre boldnesse on vs to make it the cause of one anothers perdition, who are both worthy of preservation? Surely courage in thee shall bee nothing impaired by my friendship and ayde, but vnited vertues make most powerfull assaults, and are best Muniments against iniurie. Besides, the world now an Infant, and of short standing, ought rather by all meanes

to haue her issue multiplyed, then impayred or diminithed. Especially selfeloue bindes vs to study our owne preſeruations, to which ſince vnity did beſt conferre, he would not follow the humour of his high ſpirit to ſeek glory ſo wickedly and vnworthily, if hee might purchaſe that peace hee ſought by any reaſonable conceſſion.

The woman attentive to the motion, proſecuted with ſo faire a carriage, after ſome pauſe of ſilence, and deiection of countenance, that gaue conſent to baſhfulneſſe: replied, that though the markes of his violence were before her eyes, whoſe anguiſh were ſufficient to maintaine the fuel of further paſſion, yet in that he which had felt tryall of like rage, had firſt broke off violence, ſhee gaue ſo good an eare to the motion as the ſhort time of deſiſting might permit: affirming that ſhe was ſo farre content to ſuſpend ſuch paſſages, as he continuing that perceable treaty, ſhould make his company acceptable, otherwiſe to renew the ſame violence as ſhee found iuſt occaſion of prouocation.

Thus with plighted hands, the forme of their new made Amity, they became of inreſtine enemies, reconciled and amorous friends, till prompt and intelligible nature, apprehenſive of her owne ends, through ſome longer conuerſation together, made them proue the difference of their ſexe, from whom

whom plentiful generations were deſcended, indued with the fortitude of ſuch as are truly warlike. And thus the Weſt came to be peopled from theſe two, from whoſe enmities loue wrought ſo perfect and vnexpected agreement.

CHAP. IIII.

Of Shuddery the third Sonne of Pourous, his Trauaile, he findeth a Mine of Diamonds, meeteth the Woman appointed for him, they become conſoynd together, and by their Iſſue, the North is peopled.

THE third Sonne *Shuddery*, which was the Merchant man, according to his time and age, was ſent to the *North*, who taking his Ballance and waights with him, the inſtruments by whoſe Juſtice he was to buy and ſell, rended thither whither the Almighty had directed him. Hauing paſſed on ſome part of his way, (as buſie Nature loues to be in imployment) hee deſired hee might meete with ſome affaire or buſineſſe, ſuiting with his traffiking diſpoſition.

And being come to a goodly Mountaine, called *Stachalla*, there fell immoderate and exceſſiue raine, hee ſheltring himſelfe in ſome hollow place of the Mountaine, till the foule weather was paſt, vpon which there fol-

lowed a clearenesse of the skies, but such a deluge succeeded vpon the fall of those waters, that his iourney was prohibited; for the riuers not able to containe the streames that had in rowling currents from the tops of the steepe Mountaines, deuolued into their channels belowe; began to make breaches in their banks, and returning their burthen into the lower grounds, had turned the valley of *Stachalla*, into a broad riuier vnpassable. *Shuddery* therefore rested in the hollow of this Mountaine, till the weather might bee more propitious to his trauaile intended: when in some dayes the faire weather had made the thirsty earth to drinke vp part of the waters, the Sunne to dry vp the other part, and some were left to inherit the lower grounds, so that the way being free for him ouer the Valley, he passed on; but in the bottome of the Valley, he found certaine pearle shels, that had their pretious treasure within, which diuiding to bee made capable of their contents, he found in them, that which contented his eyes with their shining, and promised in their beauties something worth the prizing & preferuation (though he was as yet altogether ignorant of their worth and value:) so folding them vp he renewed his trauaile, till he came to a Mountaine on the other side of the Valley, where the Mountaine, he, and darke night, met all together.

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But as if the Pearles had but borne the message to him of a greater fortune, a Rocke or Mine of Diamonds discovered it selfe to his sight, which the late washing of the Waues, had beene as a Midwife to bring to light, as if it had beene vnfit so great riches should bee treasured vp in darknesse, in the armes of so course an Element; which Myne taking aduantage by the darknesse of the heauens, the better to set of his sparkling lustre, seemed to inuite *Shuddery* to come and take knowledge of its admirable shining, who supposing it to be fire, began to mooue the loose sparkles of the same, but perceiuing their glory nothing to decrease by their motion, grew enkindled with a great desire to proue the strangenesse of the Accident, by the touching of his finger: but the darknesse and his vnacquaintance with the thing, rather begetting admiration, then right information of his knowledge; (since it had the light of fire, but wanted the heate) he was content with a patient abode to awaite the dayes light, to giue him better instruction concerning these mysteries, which no sooner appeared, but these Diamonds concealed their glory, affoording onely a waterish coloured beauty to the eye; the disannulment of this lustre amazed him as much, as the presentation thereof made him admire. But desirous to haue this excellency made knowne to

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mankinde, that seemed so wonderfull to himselfe, hee carried so great a quantity of the Diamonds with him, as might be no impediment to him in the bearing, taking a remarkable obseruation of the place, that hee might thereunto repayre vpon better prooffe of the Diamonds excellence and worth.

Thus *Shuddery* continuing his Progresse forward, at last arrived where the Woman to which he was sent, was wandering by the side of a woode, close adioyning whereunto was an even plaine, through which hee made his path; of whom when his eyes had gained sight, and that she presented a person formed like himselfe; he diuerted from his way towards her, to gaine more perfect knowledge of her: she no lesse filled with wonder and desire in the view of him, yet sometimes possessed with feare, sometimes with ioy, sometimes with shame, in the variety of passions, purposing many things, but really prosecuting nothing. *Shuddery* at length accosted her, whose approach she receiued doubtfully, as if she sought a meanes of euasion into the woode; at which he said, Oh thou worthy Creature, most like vnto my selfe, fly me not, who hast cause to loue me, because I resemble thee; shunne not the conuersation of him, that followeth thee not to giue thee displeasure, but that hee might enioy thy society, things that haue resemblance in shape should imbrace consortship. The

The woman then whose name was *Visagundah*, perceiuing by the slownesse of his pace, that he rather seemed to bee a suer to her, then a pursuer of her, by the retardation of her flight, witnessing her contentment to stay, if shee might presume of her safety, thus replied to his words, That if shee could as much presume of his good vsage, as she was contented to behold him, shee would grant his request; Who giuing her assurance thereof, they entertained conference with each other, she moouing the question how it might be that they two could bee capable of one anothers language, hauing neuer before seene each other; he made answer, That that God that had made them like in bodies, had also made them like in languages, that they might receiue the comfort of one anothers speeches, & be acquainted with one anothers thoughts, without which conuersation should lose the greatest part of his comfort.

So receiuing stronger gages of each others loue, they continued together, he not vnmindfull to impart the fortunes of his trauailes in finding of Pearles, and Diamonds, wherewith he adorned her, till they in future times became a customary ornament, as also acquainting her with the worke of the Creation, together with his Parents and Brethren, they proued the comforts of the conioyned state: from whom a generation descended,

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that became Merchantmen, and followed *Shudderies* profession, who with some of his Sonnes, did afterwards trauaile to the Myne of Diamonds by him discovered, and stored themselves with them, which ever since haue bene Merchandize of deere estimation; and thus the North became inhabited.

CHAP. V.

Of Wyse the fourth Sonne of Pourous, his Trauailes ouer seuen Seas, his Architecture, hee meeteth with the Woman appointed; his reuelations touching Religion, consummation of loue with the Woman, and their peopling of the South.

When Wyse the youngest of the foure Brethren, went to the North, hauing instruments necessary with him to effectuate any thing that his well conceived inuention could finde out: therefore whatsoeuer was conuenient for mans vse, hee had a braine to thinke and contriue; that so the needes of the world might be serued by the deuises of his ingenious fancy or concept. Thus he became the originall of the handy-crafts; for hee knew how to reare the buildings of Townes, Cities, or Castles; to set, plant, and till the ground; how to make all things needfull for the vse of man; which various disposition of his to meditate things for

for mans conuenience, gaue him the name of *Viskermah*, which is as much as the Handf-man, because he could do any thing to bee done by the hand.

Being indued with a genius fit for Plantations, he (directed by God) trauailed towards the South, where he met with seuen Seas, all which he passed ouer, framing a vessell for his conuoy, and leauing in euery place testimonies of his ingenuity; and passing ouer the last called *Pasheurbatee*, he came to the land called *Derpe*, there by the Sea side hee built him a faire house of such Timber as grew by the place, hauing Engines of Art, to reare vp Timber. Thus hauing made a comely habitation, with roomes light some, and broad tar-rasses or roofes aloft, for pleasure and prospect delightfull, where he might sometimes please his eyes with the rowling Sea, which with renewed assaults smote against the bankes of the shoare, and directing his sight the other way, might behold the pleasant woods and fieldes, he thus for a time solaced himselfe after tedious trauaile.

But not long had he tooke such comfort as his solitary condition could affoord him, but the Woman appointed for him wandering through the woods to the Sea side, and passing along the shoare thereof, set her eyes vpon this new Edifice; and hauing neuer beheld any before, the rarity of it drew her neerer to

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Lastly, *Wyse* to communicate his Arts, whose aduenturous trauaile was no lesse memorable then the rest, transporting his sonnes and daughters ouer the seuerall Seas, left them in seuerall places, and repaired to his birth-place, to pay his duty to his Parents, and his loue to his Brethren.

It so happened that God that would not crosse any part of their intentions with euill successe, did reserue them to finde the happinesse of their meetings in their seuerall turnes and successions, as their works were in order accomplished, their seuerall arriualls being congratulated with Feastings and Triumphes, meete welcome for such Guests. It was not to be doubted but *Pourous* and *Parcousce*, grew young againe, hauing such a season of happinesse reserued to smile vpon them

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But ioy is neuer of long lasting, but after the passage of little time hath his abatement: this the Brethren being sensible of, laid aside the thoughts of their Trauailes, and the remembrance of their late comforts, and as men newly transplanted to bring forth the fruites of their being in that place, begetting new generations there, that the world might bee compleately populous, and instructed in their seuerall qualities; by *Brammon* in matters of Religion; by *Cuttery* in matters of Rule and Domination; by *Shuddery* in matters of Trafficke and Merchandizing; and by *Wyse* in the inuention of the handycrafts; of which foure Casts the world consisted, euery one of them liuing in his seuerall qualitie, keeping his Tribe free from confusion or enterfeering, and thus the world became peopled.

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✓ satisfie her admiration with the view of the same; on whom *Wyse* chancing to cast his eye, as shee thus came to looke on his habitation, he descended to take a fuller contemplation of her beauty, whose feature deserued his better notice; for shee was of body amiably white, and her tresses were scattered with powdered Saunders, and other odors, the sent of which the blasts of the winde dispersed in such manner, that he became partaker of them by his approach, which enkindled his senses with new desires, to be neerer her, who at such distance gave him a smell of so great sweetness: whose approach stricke her into a blush, but her shame giuing place, she moued the question to him, How he came to that place where she onely had liued, to interrupt her in her free walkes and wanderings? He made answer, That God the maker of light; that makes all objects visible, had sent him thither to admire her excellency, which was so rare, That it was not fit it should bee shaded in a place so solitary, but had reserued it as a blessing for his eyes to view and admire: and because it was pittie desolation and loneliness should bee a waster and obscurer of such loneliness, hee had with hazard of his life aduentured ouer seven Seas, to be blest with the enioyment thereof; a labour and trauaile worthy of so rich a recompence, and a worthy recompence and satisfaction for such

a labour: intreated her therefore, to accept of such a blessing as God had prouided for her by his society.

But she that could not be brought to thinke of a course of life different from her former, told him that in his absence shee found no need of his presence, neither did shee at that present stand inclined to accept of his motion; that therefore he would leaue her to the liberty of her owne free dispose. He loath to lose the happinesse of his eyes, importuned her to view the rooms of his building, as if he meant to wooe her with the faire workes of his handes: but she taking his importunity in euill part, told him, that if hee desired her not to shunne the place, hee would dismisse her freely. So turning from him with some displeasure, because shee was by him vnwillingly detained, she fled from him with coye distaste, he almost expiring with the sadness of her departure, whose presence he could not purchase and his pleasure therein without her anger.

She hauing rob'd his eyes of that sight, that they would neuer willingly haue lost, he committed himselfe to the racke of pensiue meditations, broke the quiet slumbers of repose, thinking darknesse vsfavorable to him that suspended and prorogued the chearefull day from his appearance, in which hee might renew his visitations of her. So trauersing

the woods to and fro, hee at last came into a Valley, where hee found her cropping the flowers, and gratifying her senses with their severall odours; on whom intruding ere shee well perceived, he said: Oh sweeter then all Flowers or scents that the field can boast of, whose loveliness hath drawne me to make proffer of new kindnesse, fly me not who hast had a former tryall of my behaviour towards thee. So bearing with his presence, he tooke occasion to make knowne to her the Creation of the world, and the Parents from whence he was descended, the dispersing of his brethren into the severall parts of the world, the hardnesse and hazard of his voyages, the qualities with which he was indued, and the severall Monuments of his Art, which hee had left in the places where hee had bene. Further, he conceived that the power above had not prompted him with the jeopardy of a thousand liues to cut a path through seven ragged Seas in a floating habitation, but even to that end that the bitternesse of all those evils might be sweetened by his enjoyment of her.

She desirous to breake off this speech, as vngratefull to her eares, turned backe this discourse, desiring him to take his contentments elsewhere, then in quest after her; that if she could preuaile with him in any request, it should be in this, to leaue her, and neuer af-

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ter to disturbe her with such motions. So both departed, she in disdain, he in sadness and sorrow, for such dismissal: giving him onely this as a doubtfull comfort at their parting, that if she found her selfe inclined to his society, she knew where to finde him, and to manifest to him such alteration,

Vpon this hauing left the place that contained his blisse, with oppressed thoughts, he was no sooner got into a priuate place that might seeme as counsell keeper to his passions, but hee humbled himselfe vnder the greene trees, and said; Oh thou to whom belongs the acknowledgement of my being, I haue by thy guidance forsaken the society of my parents, whom I know not whether I shall euer behold againe, as also the fellowship of my brethren; I haue coped with as many hazards as can make trauaile bitter and discomfortable, I haue left company to come into solitude; nay, which is worse, to behold one that might giue me the wished comforts of society, by her refusall to adde degrees to my sorrow. Oh make not void the end of my being! giue not such an euill recompence to my aduentures, bury not all these qualities thou hast put in this Essence, by this one disaster: witnesse oh you heauens, vnder whose azured roose I now am, the sorrow I suffer, and witnesse oh ye greene trees, that if you were sensible of my complaint, would spend

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your selues in gummy teares, what Agony perplexeth mee. And if the Maker of creatures overlooke his workes, let him now appeare and redresse the miseries of his Seruant.

With that a still and quiet Ayre breathed through the leaues of the trees, and a voyce issued thereupon, and said, What requirest thou oh thou son of *Pourous*? And *Wyse* made answer, that he onely desired that the woman with whom he had met, might afford him the comforts of society in the copulations of Marriage; which request was granted on these iniunctions, that he should erect Pagods for Gods worshipp, and adore Images vnder greene trees, because God had vnder them manifested himselfe by vision to him.

So *ieinnogundah*, (for so was the woman called) feeling the motions of affection to renewe in her, at the next meeting gaue such expressions of loue to *Wyse*, as fully accomplished his demaund: So conuersing together, they made good the nuptiall ends, in a fruitfull generation. So the South as the other parts of the world became inhabited.

CHAP.

CHAP. VI.

Of the meeting together of the foure Brethren at the place of their birth; their diuisions and dissensions, the great euils amongst their generations bringing a Flood which destroyeth them, and so the first Age of the world concludeth.

EVery thing by naturall motion passeth to his owne place; so the Brethren hauing peopled the world in these foure parts, turne their course to the place where they first breathed their vitall ayre; for *Brammon* hauing peopled the East, with all such as was of his Cast or Tribe, was carried with a naturall desire to goe and conclude his dayes, where he began, and to possesse the people of that place with the true forme of diuine worshipp, that so all the world might retaine one vniformity of Religion, not rending Gods worship into parts with the Factions of vnsetled opinions, as also not willing to lose so great a ioy as his cies should conuey vnto him in the sight of his Parents and his Brethren, to the former of which Religion had enioyned him, to the latter all expressions of a Brothers loue.

Entery also the next that had accomplished the end of his trauaile, began to long after the sight of the place that brought him forth, that he might there to his Father, Mother,

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and Brethren, shew the blessings of God, in his wife and Progeny, and acquaint them with the story of his Occurencies, and leaue a race of Souldiers there also in his posterity.

Shuadery turned also by the same inclination, had his desires bent to his birth-place, being bigge with the eminency of his accidental fortunes, which had lost their greatnesse, if his Parents and Brethren had lost the knowledge of them, to feede which humour, as accompanied with other respects, formerly mentioned, drew him to giue his appearance amongst the rest.

Lastly, *Wyse* to communicate his Arts, whose aduenturous trauaile was no lesse memorable then the rest, transporting his sonnes and daughters ouer the seuerall Seas, left them in seuerall places, and repaired to his birth-place, to pay his duty to his Parents, and his loue to his Brethren.

It so happened that God that would not crosse any part of their intentions with euill successe, did reserue them to finde the happinesse of their meetings in their seuerall turnes and successions, as their works were in order accomplished, their seuerall arrivals being congratulated with Feastings and Triumphes, meete welcome for such Guests. It was not to be doubted but *Pourous* and *Parcountce*, grew young againe, hauing such a season of happinesse reserued to smile vpon them

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But multitude and concourse that vseth to be the nurse of mischief; for where there

are many men there will be many evils, and prosperity, that makes vs forgetfull of our selues; and length of time, that renders to vs the worst at our latter endings; began to confound all goodnesse, and turne every thing out of order. For *Brammon* grew neglectiue of his piety; and *Cuttery* grew cruell and full of vsurpation; and *Shuddery* grew deceitfull in the waights and ballances, and practised cosenage amongst his brethren; and *Wyse* lost his conscience in his dealings, and became a spend-thrift, making the profits that came by his inuentions, but the furtherers of ryot and excesse; and as they were thus euill in themselves, so they were euill one towards another. For *Brammon* stomacked *Cutteryes* greatnesse; and *Cuttery* forgat to giue *Brammon* the preheminance of his birth, and as if his might had beene sufficient to giue him the right of Priority, placing all excellency in Rule and Authority, condemned the still and solitary spirit of his brother, as vnworthy of respect and eminence, yea prized his owne lawes and gouernment before Gods Lawes; because they came from *Brammon* whom hee disesteemed. On the other side, hee pleased himselfe with the slaughter of those that displeased him, layd Taxations vpon *Shuddery*, and drayned the profit of *Wyses* labours, and like a great Tide made all runne along with his owne Current, whilst they requite his in-

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iuries in cosenage and griping vpon their brethren in fraud and circumuention; these evils of Example were seedes of wickednesse, that no doubt would grow in their Posteritie. And this dissention among themselves did boade a breach of that sweete harmonie that concurred to the worlds first constitution.

Wyse likewise seeing *Brammon* to lose his respect, the more to make him despised sought to bring in a new forme of Religion, communicated to him in vision, concerning the worshippe of Images, and bowing to Pagods vnder greene trees, with other new ceremonies; which since *Brammons* booke contained not, the dispute was great whether they should be receiued as Canonically, but vpon *Wyses* asseueration that they were receiued from God, they were receiued as part of the Ceremoniall Law.

Thus every day presenting new platformes of wickednesse, and sinnes that made a noyse, God grew angry, and the heauens were cloathed with blacknesse and terror, the Seas began to swell as if they meant to ioyne with the cloudes in Mans destruction, great noyse was heard aloft, such as vseth to dismay mortall wretches, and thunder and lightning flashed from the Poles, such as seemed to threaten a finall wracke to the Earth; but as if the world needed cleansing of his defilement, and pollution, there came a Flood, that couered

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all Nations in the depths. Thus the Bodies had their iudgement, but the Soules were lodged in the bosome of the Almighty, and so concluded the first Age of the world, according to the Tradition of the *Banians*.

CHAP. VII.

Of the second Age of the world, begunne by Bremaw, Vyssney, and Ruddery; of their Creation, Assignment to their severall workes, their time of Continuation upon Earth, and the meanes used for the Restauration of the World againe.

IT had now (saith the *Banian*) beene to little end for God to disanull his owne creatures, for now his wisdom and power must haue againe layne obscured; but though his Iustice were so great that he would not let wickednesse goe unpunished, yet he would againe haue a world of new creatures, to whom his wisdom, power, and mercy might be declared.

Seeing therefore the first Age miscarried by their sinfulness, (for whose purity God had so well provided) the Almighty determined to beginne the second Age by three persons of greater perfection and excellency, then the other, called, *Bremaw*, *Vyssney*, and *Ruddery*.

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The Almighty therefore descending from heauen vpon a great Mountaine, called *Mero-purbatee*, vpon the top of the same the Lord pronounced his word, and said, Rise vp *Bremaw*, the first of living Creatures in the second Age, the earth then did render from her wombe *Bremaw* at the voyce of God, who did acknowledge and worshipping his Maker: and by a second and third Command from the same place, raised *Vyssney*, and *Ruddery*, who with no lesse reuerence adored their Maker likewise.

But God that maketh nothing without his vse or end, did not make these to liue idle, but to be seruiceable in the worlds restoring; to the first therefore which was *Bremaw*, hee gaue the power to make the Creatures, because (say the *Banians*) as great persons doe not their worke but by deputies, so neither was it fit God should be seruile to the Creatures, but giue them their being by his Instruments. To the second which was *Vyssney*, hee gaue the charge to preserve the Creatures, for that as it was his mercy to cause them to bee, so it was his prouidence to keepe them in their being. But to the third which was *Ruddery*, hee gaue power to destroy his Creatures, because he knew they would bee wicked and deserue a Iudgement amongst them.

Now as God had giuen to these persons power to doe these great workes, so it was meete

meete they should bee fitted with meanes capable for the discharge of their severall charges. That *Bremaw* therefore might have power to make the Creatures, hee indued him with the Abilities of Creation and production. Secondly, that *Vislney* might preserve the Creatures, the Lord gaue all things into his power, that might tend to the preservation of those that *Bremaw* should make, therefore hee made him Lord of the Sunne, and Moone, of the Cloudes, Showers, and Dewes that fall vpon the Earth, Lord of the Hills, and Valleies, disposer of the changes of the yeare, the conferrer of Riches, health, and honour, and whatsoever tended to the well being of Man, and the rest of the Creatures. Lastly, that *Ruddery* might bee a fit Executioner of Gods Iustice, God gaue into his possession whatsoever might tend to the destruction of liuing Creatures; therefore *Ruddery* was made the Lord of Death, and Iudgment, and whatsoever might tend to the punishment of Man, whether it were Sicknesse, Famine, Warre, or Pestilence, or any thing else that might bee a plague for sinne.

According also to the severall Assignations of these persons to their particuler Charges, they were allotted a determinate time of Abiding vpon Earth. Because the worke of the Creation was concluded in the second of their Ages (which was a worke assign'd to *Bremaw*)

Bremaw therefore *Bremaw* was to be taken vp to the Almighty in the conclusion of the second Age. And because the other Ages were multiplied with people by some that were reserved from destruction, therefore *Vislney* was kept on earth till he had doubled *Bremawes* tearme of time, as of whose preservation there was longer neede. And because the world should end in destruction, therefore the continuance of *Ruddery* was three times so long, that when the great day of Iudgment should come, he might destroy all the bodies, and carry the soules with him to the place of Glory.

Nought wanted now, but that they should euery one in their severall turnes shew the powers conferred vpon them. So *Bremaw* consulting with himselfe, how he might fulfill the charge imposed vpon him, grew extraordinarily afflicted in his body, the strangeness of which anguish vexing him in euery part, boaded some alteration or unexpected euent; when loe such trouble as happeneth to women in labour seized him, and a certaine tumour and swelling of his body withall, according to the suddaine ripeness of the burthen within, distended his bowels more and more, and gaue newer and greater extremities to him in this Agony, till the burthen (though *Bremaw* farre exceeded the stature of common men) made two rup-

tures, the one on the right side, the other on the left; when behold two Twinnes, the one male the other female, to wit, Man and Woman did betray themselves to the world in full growth and perfect stature; who thus produced and informed concerning God by the instructions of *Bremaw*, the Man was by him named *Manow*, and the Woman *Ceteroupa*. So giuing worshippe to God the Creator, and reuerence to *Bremaw* their producer, with a blessing of multiplication pronounced vpon them, they were sent to the *East*, to a Mountaine called *Munderpwool*, thence to disspread their generations to the West, North, and South; so they departed, and *Ceteroupa* brought forth three sonnes, and three daughters; the eldest sonne was called *Priauretta*, the second *Outanapautha*, the third *Soomerant*; the eldest daughters name was called *Cammah*, the second *Soonerettaw*, the third *Sumboo*. As these grew in yeeres, they were in their feuerall orders disperfed feuerall wayes, viz. *Priauretta* and *Cammah* to the West, to the Mountaine called *Segund*; *Outanapautha* and *Soonerettaw* to the North, to the Mountaine *Bipola*; *Soomerant* and *Sumboo*, to the Mountaine *Supars*, all which brought forth plentiful generations. Thus *Bremaw* made Man and Woman, and replenished the earth with the rest of the liuing Creatures.

Fyftney likewise did provide all things necessary


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cessary that might be to the sustentation and preferuation of the liuing creatures, that *Bremaw* had made, giuing them in enioyment such blessings as were needfull to a wel being.

To conclude, *Ruddery* did disperse afflictions, sicknesse, death, and iudgement, according as the Sonnes of men did by their wickednesse inuoke this smart vpon themselves. And this was the order God tooke for the restoring of people to inhabit the earth in the second Age of the World. Now how God provided for the establishment of Religion in this second Age, that these that liued might feare and worshippe him, shall be declared in the Chapter next following, as it is vnfolded by the Tradition of the *Banians*.

CHAP. VIII.

How God communicated Religion to the world by a Booke deliuered to Bremaw, the particular Tracts of the same: The first Tract thereof touching the morall Law laid downe with the appropriation of the same to the feuerall Casts, and a Confutation of the Errours thereof.

OD knowing that there would be but euill government, where there was not the establishment of his worshippe and feare; after the world was replenished a new, bethought him-

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himselfe of giuing them lawes to reſtraine that euill in them that was the cauſe of the deſtruction of the former Age.

Deſcending therefore on the Mountaine *Meropurbatee*, he called *Bremaw* to him, and out of a darke and duſkie cloude, with certaine glimpses of his glory, hee magnified himſelfe to *Bremaw*, telling him that the cauſe why hee brought deſtruction on the former Age, was becauſe they did not obſerue the Inſtructions contained in the Booke deliuered to *Brammon*: ſo deliuering a booke out of the cloud into the hand of *Bremaw*, commanded him to acquaint the people with thoſe things contained therein. So *Bremaw* made knowne the Sanctions and Lawes vnto the diſperſed Generations.

Of the contents thereof if any deſire to be informed, the *Banians* deliuer that this Booke by them called the *SHAFTER*, or the booke of their written Word, conſiſted of theſe three Tracts. The firſt whereof contained their morall Law, or their Booke of precepts, together with an Explication vpon euery precept, and an Appropriation of the precepts to their ſeueral Trybes or Caſts. The ſecond Tract vnfolded their ceremoniall Law, ſhewing what ceremonies they were to vſe in their worſhip. The third Tract diſtinguiſhed them into certaine Caſts or Tribes, with peculiar obſer-

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uations meeete to each Caſt or Tribe: ſuch was the ſumme of this Booke deliuered to *Bremaw*, of which particulars if any deſire more diſtinct knowledge, we ſhall propoſe the pith and ſubſtance of this in that which followes.

Firſt then the Tract that containeth the Morall Law, and was by *Bremaw* publiſhed to the Nations, comprised in the ſame eight Commandements; which are theſe following.

The firſt Commandement, Thou ſhalt not kill any liuing Creature whatſoener it bee, hauing life in the ſame; for thou art a Creature of mine, and ſo is it, thou art indued with a ſoule, and it is indued with the ſame, thou ſhalt not therefore ſpill the life of any thing that is mine.

The ſecond, Thou ſhalt make a Couenant with all thy ſiue ſenſes. Firſt with thine eyes that they behold not things that bee euill. Secondly with thine eares that they heare not things that bee euill. Thirdly with thy tongue that it ſpeake not things that bee euill. Fourthly with thy pallate that it taſte not things that bee euill, as wine or the fleſh of liuing Creatures. Fiſtly with thy hands, that they touch not things deſiled.

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The third, Thou shalt duely obserue the times of deuotion, thy washings, worshiping, and prayers, to the Lord thy God: with a pure and upright heart.

The fourth, Thou shalt tell no false tales or better things that bee vntrue, by which thou mightest defraud thy Brother in dealings, bargaines, or Contracts, by this cosenage, to worke thine owne peculiar advantage.

The fifth, Thou shalt be charitable to the poore, and administer to his need, Meate drinke and Money, as his necessity requirereth, and thine owne ability inableth thee to giue.

The sixth, Thou shalt not oppresse, iniure or doe violence to the poore, vsing thy power vniustly to the Ruine and ouerthrow of thy Brother.

The seventh, Thou shalt celebrate certaine Festiualls, yet not pampering thy body with excesse of any thing, but shalt obserue certaine seasons for fasting, and breake off some houres of sleepe for watching,

ching, that thou mayest be fitter for deuotion and holinesse.

The eight, Thou shalt not steale from thy Brother any thing how little soeuer it bee of things committed to thy trust in thy profession or calling, but shalt content thy selfe with that which bee shall freely giue thee as thy hyre, considering that thou hast not right to that which another man calleth his.

These eight Commandements are bestowed amongst the foure Tribes or Casts, appropriating to each two Commandements in severall.

First, *Brammon* and *Shuddery* the Priest and the Merchant man are bound in greatest strictnesse of Religious obseruance, and hold the greatest agreement in their worshippe; and *Cuttery* and *Wyse* the Ruler & the Handycrafts man, do most correspond in theirs.

To the *Bramanes* which are the Priests, they giue the first and second Commandements, as placing the strictest parts of Religion in these two things. First in the preservation of liuing Creatures from destruction. Next in Abstinence from things forbidden, as in the eating of Flesh, or drinking of Wine, to which

which obseruance they doe also strictly enioyne the Merchant-men.

Next, more particularly they apportion to *Shuddery*, as most proper to his profession, the third, and fourth Commandements, which two precepts inioyne to Deuotion, and binde from cofenage in their dealings, a sinne too incident to those that are conuersant in the ballance and waights, who are so mysterious in that particular as may well neede an Act of Religion to restraints them from such fraudulency.

To *Cuttery* their Rulers or Magistrates, they attribute the fift and sixt Commandements, as knowing oppression to bee a sinne most common to the Mighty, and inioyning them to Charity, who are best able to relieue the necessities of the poore.

To *Wise* the handycrafts man they referre the seuenth and eight Commandements, who haue neede of some free times of enioyment, yet giuen to lauishment of their gettings, if they were not admonished by their Law; as also binding them from theft, a sinne to which they may be inuited by opportunity, as they discharge the duties of their callings in other mens houses.

In fine, to all these they owe a generall obseruance, but are more particularly cautious in keeping the Commandements appropriated to their owne peculiar Tribe or Cast.

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Since then the Lawes or Precepts of any Religion, are no further to be allowed, than they seeme to be wellgrounded, and to carry truth and good reason with them: Me thinks by the way, here is something to be excepted against, in this *Banian* Law, which distinguish them from men of other Religions, may bee examined whether it may haue allowance or no.

The principall part of their Law admitting nothing prodigious to opinion, we passe ouer, onely that which commeth into exception, is that which is laid downe in the first and second Commandement, and is enioyned the *Bramanes* and *Banians* to obserue, *viz.* First, that no liuing creature should be killed. Next, that they should not taste wine, or the flesh of liuing creatures.

Concerning the first, that they should not kill any liuing creature, the reason by which they confirme this precept, is because it is endued with the same soule that man is.

This we deny, for the *Banians* here seeme to halt in their Philosophy, and the learning of the Ancients, who haue deliuered, that there is a threefold kinde of soule. First, a vegetant soule, such as is in hearbes and plants. Secondly, a sentient soule, such as is in beasts. Thirdly, a reasonable soule, such as is in man; which soule hath more noble Acts to distinguish it selfe from the other two; As also

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that when the other doe *interire cum corpore*, perish with the body, this suruiueth, and therefore is not the same soule, as shall hereafter be prooued.

But that this Tenent of theirs denying the slaughter of living Creatures for Mans vse is nothing soueraigne, may appeare by Scripture, which after the Flood declareth Gods allowance in this particular, *Gen. 9. 3. Eney moouing thing that liueth shall be meate for you, euen as the greene hearbe haue I giuen you all things.* Next by the custome of Nations, who differenced in other points of Religion, yet hold consent in this slaughter of living Creatures; adde vnto this the practise of *Pythagoras*, one whose name they adore, and who did lay the ground whereon this Secte leaneth, he killed an Oxe, as *Athenaus* cuncteth, *lib. 1. Dipnosoph.* in this distichon.

*Incluta Pythagora cum primum inuenit figura est,
Incluta, propter quam uictima bus cecidit.*

Neither haue they beene abhorrent to this practise themselves, if the report of History may be credited, for *Cal. Rodigin* reporteth, that the ancient *Indians* (which are the people now in mention) when *Liber Pater* discovered those parts, were cloathed with the skinnes of wilde beasts, which were before by them slaughtered. Neither is this obser-

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ued by the *Cutteries* now, and therefore may seeme to be a Tradition of their owne deuising, neither from the beginning by them practised, nor by authenticke law enioyned, that it should be an essentiall part of their Religion.

And so we come to their second Commandement, which containeth in it two prohibitions to be excepted against. The first, forbidding to drinke of wine: the next, the eating of flesh.

To the first, whereas the *Bramanes* and the *Banians* abstaine from wine by a Religious kinde of forbearance, at all times and seasons, without the absolute vse of the creature; we answer, that this is a Tradition voyde of ground or reason.

First, it is against the common end and vse of the Creature, which God hath made to comfort the heart of Man, obseruing these cautions. First, that men drinke not too much for the quantity. Secondly, for the manner, not in boasting or ostentation. Thirdly, for the time, that it be not when Religious fasts require forbearance. Fourthly, for the place, that it be not where the vse of the creature may bring scandall.

Next, those that haue abstained from wine, haue abstained for diuers endes, but not precisely obseruing the points of this *Banian* injunction. The *Romans* did forbid their ser-

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wants the drinking of wine, but it was because they might not forget the bonds of duty towards their Masters. They did also inioyne their women to abstaine from wine, but it was as *Valer. Max.* reports, *Lib. 2. Cap. 1. Ne in aliquod dedecus prolaberentur, quia proximus à Libero Patre intemperantia gradus ad inconcessam venerem esse consuevit.* Least they should fall into defame, for that the next neighbour to intemperancie is vnbridled lust. The *Carthaginians* forbad their souldiers the iuyce of the grape, but it was least drowinesse should oppress them in their watch to a publique perill. The *Egyptian* Priests called *Sarabaita*, did for temperate ends abstaine from wine, but it was not for euer. That false Prophet *Mahomet*, by his Law forbad the drinking of wine, but it was a Tradition and Imposture of his owne, and the very *Mullacs* and Priests do not obserue it alwayes at present; as I my selfe haue beheld. The *Lenites* were forbid to drinke wine, *Leuit. 10. 9.* but it was onely before their entrance into the Sanctuary, that as *Tremelius* obserueth, they might not deliuer the Counsels of the Lord with a troubled minde, but know what was fit for their administration: this was no perpetuall prohibition. The *Nazarites* vowe was to drinke no wine, but this was not euer, but in the dayes of separation. *Numb. 6. 2, 3.* The *Rechabites* vowed to drinke no wine, but this was arbi-

arbitrary, and not by Religious obligation, and not for euer, but for 30. yeeres, the space betweene *Iehu* and *Ioachim* the latter, and *Zedekiah* King of *Iudah*. The ciuill abstinence neuertheless is not to be condemned, but this absolute disannulment of the vse of Gods Creature.

Againe, the confirmations of men most temperate doe condemne this interdiction of wine. *Gallen* called it the nurse of old age: *Mnesytheus* allowed men *laxare habenas*, to loose the reynes in merry and harmelesse Potations. Rigid *Seneca* said, though a man ought not by drinking to drowne his sence, yet hee might by drinking drowne his cares. *Plato* that leaned to some of the opinions that this people hold, said that wine was a remedy of God against old age, that a man might haue *Vsum liberaliorem vini*, a more liberrall vse of wine; and others thinke, that *Pythagoras* did not altogether abstaine from the Greeke wines. To conclude, Historie reporteth of these ancient *Indians*, that they were *φίλοι, i. e. vini amatores*, Louers of wine. *Cael. Rhodigin. lib. 18. cap. 31.* reporteth, that at the death or Funerall of one *Calanus*, there was a strife or contention managed *Acratopesia*, of healths drinking, and he that gained the victory, who was called *Promachus*, emptied foure great drinking Bowles. So that this Law prohibiting the vse of this Creature,

wants the drinking of wine, but it was because they might not forget the bonds of duty towards their Masters. They did also inioyne their women to abstaine from wine, but it was as *Valer. Max.* reports, *Lib. 2. Cap. 1. Ne in aliquod dedecus prolaberentur, quia proximus à Libero Patre intemperantia gradus ad incontinentiam venerem esse consuevit*: Least they should fall into defame, for that the next neighbour to intemperancie is vnbridled lust. The *Carthaginians* forbad their souldiers the iuyce of the grape, but it was least drowinesse should oppresse them in their watch to a publique perill. The *Egyptian* Priests called *Sarabaita*, did for temperate ends abstaine from wine, but it was not for euer. That false Prophet *Mahomet*, by his Law forbad the drinking of wine, but it was a Tradition and Imposture of his owne, and the very *Mullacs* and Priests do not obserue it alwayes at present, as I my selfe haue beheld. The *Leuites* were forbid to drinke wine, *Leuit. 10. 9.* but it was onely before their entrance into the Sanctuary, that as *Tremelius* obserueth, they might not deliuer the Counsels of the Lord with a troubled minde, but know what was fit for their administration: this was no perpetuall prohibition. The *Nazarites* vowe was to drinke no wine, but this was not euer, but in the dayes of separation. *Numb. 6. 2, 3.* The *Rechabites* vowed to drinke no wine, but this was arbi-

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Again, the confirmations of men most temperate doe condemne this interdiction of wine. *Gallen* called it the nurse of old age: *Mnesytheus* allowed men *laxare habenas*, to loose the reynes in merry and harmelesse Potations. Rigid *Seneca* said, though a man ought not by drinking to drowne his sence, yet hee might by drinking drowne his cares. *Plato* that leaned to some of the opinions that this people hold, said that wine was a remedy of God against old age, that a man might haue *Vsum liberaliorem vini*, a more liberrall vse of wine; and others thinke, that *Pythagoras* did not altogether abstaine from the Greeke wines. To conclude, Historie reporteth of these ancient *Indians*, that they were *φίλοι του οίνου*, i. e. *vini amatores*, Louers of wine. *Cael. Rhodigin. lib. 18. cap. 31.* reporteth, that at the death or Funerall of one *Calanus*, there was a strife or contention manag'd *Acratopesia*, of healths drinking, and he that gained the victory, who was called *Promachus*, emptied foure great drinking Bowles. So that this Law prohibiting the vse of this Creature,

was not from the beginning, neither is obserued of all, and therefore seemes no prohibition worthy of obseruance or iniunction.

To the second prohibition, laid downe in their second Commandement, concerning the eating of flesh, wee thus make our entrance.

First, it is certaine, that these *Bramanes* or *Banians* will not eate of the flesh of liuing creatures, that haue either had life in them, or the likenesse thereof; Egges therefore come within the precincts of their abstinence, because they suppose the life to bee in the shell, by which they become hatched or animate; Roots also that are red are abstained from, because they hold consanguinity with the colour of blood. Neither will they cure their Feauers by *Phlebotomy*, but by fasting, because they suppose some of the life issueth with the blood. The reason why they would deterre men from eating of flesh, is because they suppose there is a kinde of *Metempsychosis* or passage of foules from one creature to another, that the foules of men did enter into other liuing creatures, which should make men to abstaine from tasting of them. Which opinion of theirs, that it may appeare to bee vaine, wee will shew first who were the Authors of this opinion, concerning such *Metempsychosis*, and how it hath had his succession of maintainers. Secondly, what is the effect

fect and substance of this opinion. Thirdly, shew the reasons by which it is maintained. And lastly, proceed to the refutation of the same.

First, then for the originall of this opinion, though certainly these *Indians* are a people ancient, yet may it not be thought, that this opinion began first amongst them. First, because History that is the light of times, affirmeth them to be slaughterers of liuing Creatures. Next, because *Plato* and *Pythagoras* that haue name for defending this *Metempsychosis* or *Metempsychomatosis*, haue an honoured mention amongst the people. It is likely therefore that they haue met with some of their writings, in this particular, by which they haue become knowne to them. Thirdly, because *Iamblichus* with *Charemon* the *Stoicke*, thinke it to be first maintained amongst the *Egyptians*: That from the *Egyptians* then it came to the *Grecians*, that after it had bene rife amongst them, it was made more tenable by the wits and learnings of *Pythagoras*, *Plato*, *Empedocles*, *Apolonius*, *Tyanus*, and *Proclus*, and might in *Liber Paters* discoueries of those parts, bee dispersed amongst this people, as well as by a Scholler of *Pythagoras*, who spread it in *Italy*, where it found fauour with *Numa Pompilius* that superstitious Emperour, and was maintained by the *Albanenses*, and *Albigenses*, confuted by *Athanasius*.

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Secondly, touching the substance of this opinion that gained the Patronage of so great Schollers. They did hold, that there was a passage of soules of one Creature into another, that this Transmeation was of the soules of men into beasts, and of beasts into men: hence *Pythagoras* auerred himselfe to be *Euphorbus*, & *Empedocles* in his verse affirmed himselfe to bee a Fish. This made it an abominable crime to eate flesh, least as saith *Tertullian* in *Apologet. Cont. gent. Cap. 48. Bubulam De aliquo Proano, Quispiam obsonaret*: Some should eate vp the Oxeflesh, that had swallowed vp his great Grandfathers soule. This opinion gayned propugnation and defence by *Pythagoras*, and *Plato*, by this meanes; because that beleeuing the soules immortality, it might gaine assent with others by this thought of its suruiuing in other bodies, after its relinquishment of the deceased, as *Greg. Tholoff.* affirmeth in his *Syntax. Art. Mirab. lib. 8. cap. 12.*

Thirdly, the reasons by which they doe induce assent to this Transanimation of soules, were these, because the soule was impure by the sinnes and corruptions of the body, therefore it was needfull it should bee sublimed from this corruption, by such transmeation out of one body into another, as Chymicall spirits gaine a purer essence by passing through the Still or Limbecke, diuers times;

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euery Distillation taking away some of his grosse part, and leauing it more refined. Again, because it was meete the soule should make a satisfaction for the filthinesse it had contracted, by remaining in the prison of the body, an exile from blessednesse a longer time, till this passage from one body to another had so purified them, that they might be fit to enter into the *Elysium* or place of blisse.

Lastly, in confutation of this opinion for prohibition of eating of flesh from supposall of a *Metempsychosis*; we maintaine that there is no such *Metempsychosis*, or transanimation of soules.

First, the immortality of the soule wee euince without this *Chymera* of the fancy, by an argument drawne from mans dissolution: this is the nature of all things that are compounded, that they should bee resolued into that which they were at first before their coniunction. Man is compounded of soule and body, the very dissolution of these two in death declareth this, for that cannot be separated that was not before conioyned. This composition was by life, and a creature without life, being in the soule alone, it is manifest that the soule had it before euer it came to the body, or else that which was dead could neuer haue liued by the meanes of that which was likewise dead. If the soule had this life before the body, it must needs haue the

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same after in his separation, and by consequence is immortall.

Next in confutation of their reasons for this opinion: We answer. First, that the soule is not cleansed by such Transmeation from body to body, but rather defiled by that filthinesse those bodies contract, as water becometh defiled by infusion into an uncleane vessell. Much more, since they affirme the soules of men enter into beasts, which are creatures of greater impurity. Besides, those spirits that are subtiliated by Stils and Lymbeckes, the fire is effectuall to their subliming, but the bodies haue not the goodnesse in them that may tend to the soules greater purity, in such Transmeation. To conclude, it is improbable the soule should be enioyned to such a satisfaction for sinne, as tendeth to its greater defilement. These reasons therefore auail little to confirme the soules Transmeation in the manner premised.

We in the last place shall prooue this *Metempsychosis*, to be no other then a vaine imagination, by the reasons following.

1. Then, that the soules are not deriued from one another *per traducem*, by way of tradition, appeareth by *Adams* speech to *Eue*, *Gen. 2. 23. This is bone of my bone and flesh of my flesh*: he doth not say, soule of my soule and spirit of my spirit. It appeareth then, that though shee receiued her body from

from *Adam*, yet she had her soule from God. And this is that which *Zachery* affirmeth, *Zach. 12. 1. The Lord formeth the Spirit of a man within him*: whence *Augustine* saith, *Eam infundendo creari, & creando infundi*, That the soule being put into man was created, and by creating was into man infused; if therefore God created some, why not all?

2. Of spiritual things & corporal, there shold seeme the same manner of increase; but the bodies haue new beings, therefore the soules.

3. If the soules were purified by their passage from one body to another, then that man that had the soule last, should be capable of all that knowledge that was enioyed by them that had it before, and so the Infant should be an experienced creature in past occurrences; but we discern no such extraordinary ripenesse of knowledge in one more then another, but that all our habits are gained by industry; which whilst *Plato* would excuse, saying, that the wandering soules did receiue from the diuell a draught of the cuppe of *Oblivion*, and so were forgetfull of that which is past; *Irenaeus* thus taunteth him: If *Plato* had tryall that his soule was obtused with such a draught: I wonder that he could remember, that his soule had lost her remembrance.

Lastly, if this were true, it would follow, that the soules of beasts should be immortall,

which would be absurd to thinke in these better knowing times. Having therefore proued this opinion of passage of soules out of one body into another to be a fancy, and nothing reall, this may bee no iust cause to detaine them from eating the flesh of creatures, that haue had life in them. Neither would they, if there were great reason to the contrary, permit it as they doe in the Casts of *Cuttery* and *Wyse*, whom if they pleased they might restraine by the like iniunction. All which thus evidenced, this already deliuered may be sufficient to publish concerning the first Tract in the Booke deliuered to *Bremaw*, touching the Morall Law.

CHAP. IX.

Of the second Tract of the Booke deliuered to Bremaw, containing their Ceremoniall Law, in their washings, Anointings, Offerings vnder greene Trees, Prayers, Pilgrimages, Inuocations, Adorations, together with the formes of their Baptizings, Marriages, and Burials, customary amongst them.

THe second Tract of the booke deliuered to *Bremaw*, comprized certaine ceremoniall iniunctions by them to be obserued in the particulars following, the knowledge of which being something materiall

riall to set forth the Religion of this people, shall be the Subiect of this present Chapter.

First, then they are enioyned to frequent washings of their bodies in Riuer: The originall of which custome they say began with this second Age of the world, and was made a part of their worshippe, to keepe in memory the destruction that was brought vpon the world, for their defilement and sinne. The Ceremony obserued in their washings is this: First, to besmeare their bodies in the mudde of the Riuer, the Embleme of mans filthinesse and corruption by nature; then walking into the Riuer, and turning their faces towards the Sunne, the *Bramane* vtters this prayer: *Oh Lord, this man is foule and polluted as the Clay or Mudde of this Riuer, but the water thereof can purge off the defilement; doe thou in like manner cleanse away his sinne*, so diuing and plunging himselfe three times in the Riuer, whilst the *Bramane* iterateth the name of the Riuer wherein hee washeth, called *Tppée*, with the names of other Riuer in *India*, celebrated for these customary washings, as *Gonga*, and *Nerboda*, with other like Riuer, the party shaking in his hand certaine graines of Rice, as his offering on the water, receiuing absolution for sinnes past, is there dismissed.

Secondly, they vse a certaine Vnction in the forehead of red painting, that hauing

certaine graines sticke in the glutinous matter, is as their testimony that God hath marked them for his people; this is no other then to keepe in minde the memory of their Baptisme, which accordingly as the Marke vanissheth, is daily by them renewed, according to their Washings, with the utterance of certaine words accompanying the action, to put them in minde to bee such as becommeth Gods marke.

Thirdly, they are enioyned to tender certaine Offerings and Prayers vnder greene Trees, the originall of which custome they deriue from *Wyse*, to whom they say God appeared by vision vnder a Tree, as is formerly mentioned, with iniunction of worshippe in those places; so that the *Bramanes* vnder such greene Trees, erect Temples to Pagods, in which they giue attendance to performe Religious Rites and Ceremonies, to such as repaire thither. The Tree peculiarized for this worshippe, is called by some, as by *Pliny*, and others, *Ficus Indica*, the Indian Figtree; and by *Goropius Becanus*, affirmed to bee the tree of life that grew in the Garden of *Eden*; how farre forth to be beleued, I referre to *St. Walter Raleighs* 1. Booke of the History of the World, Part 1. Chap. 4. Parag. 1. 2. 3. where the more probable opinion is giuen. Certaine it is, that to this Tree much is attributed by them, and they suppose some notable

ble mischance shall happen to that party that violateth or iniureth the least bowe or branch of the same. It is a Tree of fertill growth, whose branches be spreading, ample, and spacious, from whose boughes so dispred, doe descend certaine stemmes, that rooting themselves anew in the earth, propagate an offspring, and so dilate it, that it seemeth beyond the custome of other Trees to be capacious. To this Tree when they repaire, they thither bring Offerings, there they receiue Vnctions, and there are sprinklings of seuerall coloured powders; there they pay their Adorations, which they number by the clapper of a little Bell; there they pray for health, for riches, for fruitfulness of issue, for successe in affaires, there they often celebrate their Festiuals with great concourse. In which Maygame of superstition to make further inquiry, would be but vaine and fruitlesse.

Fourthly, they are enioyned to certaine prayers in their Temples, which may hold some resemblance with common Seruice, were it purged of superstitious Ceremonie; the summe of which deuotion, is the repetition of certaine names of God, dilated and explained, where also they vse processions, with singing, and loud tinckling of Bells, which chaunting is of their Commandements, with offerings to Images, and such like impertinent seruices.

Fifthly,

Fiftly, they are enioyned to Pilgrimages to Riuer farre remote, as to the Riuer *Ganges*, there to wash their bodies, and to pay their offerings, that the concourse of people repairing thither is great, and the golden of frings of Treasure and Iewels throwne into his siluer waues, vnualueable; hee is likewise esteemed blessed and purified from sinne, that can dye with a pallate moystned with that water.

Sixtly, another portion of their worshippe they bestow in Inuocation of Saints, to whom they attribute the powers of giuing successe to seuerall affaires, they therefore that would bee happy in Marriage, inuoke *Hymount*; they that are to begin the workes of Architecture, *Gunnex*; they that want health, *Vegenant*; the Souldier in his assault in feates of Armes, cryes, *Bimobem*; the miserable inuoke, *Syer*; and they that are in prosperitie, giue their Orisons to *Mycaffer*.

Seuenthly, their Law bindes them to giue worshippe to God, vpon sight of any of his creatures, first presented to the eye after the rising Sunne: Especially they pay their deuotion to the Sunne & Moone, which they call the two eyes of God; as also to some beasts which they hold more cleane then others, they giue extraordinary kinde vsage; as to Kine, and Buffaloes, to whom they attribute so much innocence and goodnesse by the

soules

soules of men entring into them, that they besmeare the floores of their houses with their dung, and thinke the ground sanctified by such pollution.

In the eighth place, touching their Baptizings or naming of their Children, the Ceremony thereof is different in the Cast of the *Bramanes*, and other Casts. For those that are of the other Casts, are onely waht in water; then some of the kindred of the party deliuered, menaceth the point of a writing penne against the forehead of the Child, with this short prayer, That God would write good things in the front of that Child. All those then that are present saying, Amen to that prayer; they giue to the Child the name by which hee shall bee called, and so putting an Vnction of red oyntment in the middest of his forehead, as a signe that the Infant is receiued into their Church, and marked for one of Gods children, the Ceremony is absolved. But then the Children that are of the Cast of the *Bramanes*, are not onely washed with water, but annointed with oyle, with certaine words of consecration, in this maner: *Oh Lord we present vnto thee this Child, borne of a holy Tribe, annoynted with oyle, and cleansed with water*; vnto which adding the former Ceremonies, they all pray that he may liue a righteous obseruer of the Law of the *Bramanes*: so enquiring out the exact time of the

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Childs birth, they calculate his Natiuity, gathering by the position of the twelue signes of heauen, the chances or mischances that may happen vnto him; all which they conceale, and at the day of the Childs Marriage, (which they account one of the happiest dayes in his life) publisheth the dangers past, and the coniecturall euils to come in the sequel of his life.

In the ninth place, concerning their Marriages: It is considerable, that the time is different from the custome of other Nations, for they Marry about the seuenth yeere of their age, because they account Marriage one of the most blessed actions of mans life; to dye without which, they account it a great unhappinesse, which often happeneth by protraction and delay of time; as also that the Parents might before their death see their Children disposed, which cometh to passe by these earely coniunctions. Next for their contract in Marriage, the Parents of the Children, doe prepare the way by priuate conference; the intention and purpose being made knowne, and betwixt them agreed vpon, then there are Messengers and Presents sent to the Parents of the Mayden to bee married, with the noyse of Trumpet and Drumme, and the singing of songs in the praise of the perfections of the Bride, which may truly giue her the merite of one worthy to be coueted and

sought

sought vnto: which presents being accepted, then there are gifts sent backe to the Bridegroom, in token of their acceptance of the nuptiall proffer, with like singing of Encomiasticks in praise of the Bridegroom, setting him forth to bee so well composed, as may well deserue acceptance. So the *Bramanes* appointing a day for the solemnization of the Marriage, then there is a certaine Show, to publish to the whole Towne this Marriage intended. This Show is first by the Bridegroom, who in Nuptiall pompe attended with all the mens Children in the Towne, of the same Tribe, some on horsebacke, some in Pallankins, some in Coaches, all adorned with Jewels, Scarfes, and Pageantlike habiliments, make their Curfitation round about the most publicke streets in the Towne, with Trumpets and kett le Drummes, and guilded Pageants; the Bridegroom is distinguished from the rest by a crowne on his head, decked with Jewels very rich. And hauing thus published himselfe: The next day followeth the Bride in like pompe crowned, attended with all the Girles of the same Tribe in no lesse brauery and triumphant accommodation, exposed to view of the Spectators. The day drawing to his decline, they repaire home to accomplish the full Rites of Marriage. The Ceremony obserued in their Marriage is, that they neuer are conioyned together but at

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the going downe of the Sunne, at which time a fire is made, and interposed betweene the Married couple, to intimate the ardency that ought to be in their affections; then there is a silken string that incloseth both their bodies, to witnesse the insoluble bond of wedlocke, that in Marriage there ought to be no desertion or forsaking one another. After this bond there is a cloath interposed betwixt them, shewing that before Marriage they ought not to make their nakednesse knowne one to another; this custome they say was taken from the meeting of *Brammon* with *Saustree*, who because they were naked, couered their immodest parts, till the words of Matrimony were vttered. So the *Bramanes* pronouncing certaine words enioyning the man to asoord all things conuenient to the woman, and charging the Woman to loyalty in the marriage vowe, with pronounciation of a blessing of fruitfull issue to them both; the speeches concluded, the cloath interposed, rest away; the bond by which they were engirt vnloosed, and after that, full freedome to communicate themselues to each other. Dowry there is none giuen, that the drifts of Marriage might not be mercenary, saue the Jewels worne on the Bridall day; and to the Feast none repaire but those of the same Cast. To conclude, in marriage they haue some particular legall iniunctions, by which the

the Tribes are differenced: as first, that no woman may bee admitted to second Marriage, except in the Tribe of *Wyse*, which are in the handycrafts men. Secondly, that men in all Tribes are admitted to second Marriages, except in the *Bramanes*. Thirdly, that every Tribe do marry of such as are of his owne Cast: Therefore the *Bramanes* must marry with such as are descended from the *Bramanes*; and the *Cutteryes*, with such as are descended from the *Cutteryes*; so likewise the *Shudderyes*. But the *wyses* are not onely enioyned to match into their owne Tribe, but into such as be of their owne Trade; as a Barbers sonne, to a Barbers daughter, and so of others to keepe their Tribes and Trades from commixtion.

Lastly, as for their burials, this is their custome; when any man is desperately sicke, and past hope of recovery, they inioyne him to vtter *Narraune*, which is one of the names of God, importing Mercy to Sinners, of which mercy at that time he standeth most in need. His spirits languishing, they stretch out his hand, pouring faire water into it, as the offering of his life, praying to *Kishneruppon* the God of the water, to present him pure to God, with this offering of his hand. His life being departed, they wash his body as a testimony of his cleannesse and purity; this is the Ceremony obserued in the visitation of their

sicke. After this, for the buriall of their dead: it is after this manner. First, they beare the dead body to a Riuer side appropriate to such purpose, where setting the Corps downe on the ground, the *Bramane* vttereth these words; *Oh earth, wee commend vnto thee this our Brother, whilst he liued thou hadst an interest in him; of the earth he was made, by the blessing of the earth he was fed, and therefore now hee is dead, we surrender him vnto thee.* After this putting combustible matter to the body, accended and lighted by the helpe of sweete oyle, and aromaticall odours strowed thereon; the *Bramane* saith, *Oh Fire, whilst he liued, thou hadst a claime in him, by whose naturall heate he subsisted, wee returne therefore his body to thee, that thou shouldst purge it.* Then the sonne of the deceased, taketh a pot of water, and setteth it on the ground, vpon which he setteth a pot of Milke, when throwing a stone at the lower pot, he breaketh it to sheards, which rendereth the water to losse, and perishing; the vessell of milke aboue defrauded of his support, powreth forth his humidity on the ground likewise, vpon which the Sonne thus moralizeth the action; That as the stone by his violence, caused the vessels to yeeld forth their humour: so did the assault of sicknesse ruine his Fathers body, and bring it to losse as milke or water, that is spilt on the ground, neuer to bee redeemed. The body then being in-

incinerated or burnt to ashes, they disperse the ashes abroad into the Ayre, the *Bramane* vttering these words: *Oh Ayre, whilst hee liued by thee he breathed, and now hauing breathed his last, we yeeld him to thee.* The ashes falling on the water, the *Bramane* saith: *Oh water, whilst he liued thy moysture did sustaine him, and now his body is dispersed, take thy part in him:* So giue they euery Element his owne, for as they affirme man to haue his life continued by the foure Elements, so they say he ought to bee distributed amongst them at his death. After this funerall solemnity, the *Bramane* presenteth to the sonne or neereft kindred of the deceased, a Register of the deceases of his Ancestors, as also readeth to him the law of Mourners. That for tenne dayes he must cate no Beetle, nor oyle his head, nor put on cleane cloathes, but once euery month throughout the whole yeere, on the day of the month in which his Father deceased, must make a feast, and pay a visitation to that Riuer that drunke vp his Fathers ashes. Since these lawes and iniunctions, there hath sprung vp a Custome amongst them, that the women that suruiue their husbands, should offer themselues vp a liue to be sacrificed in the flames with them, which to this day is obserued in some places, & for some persons of greater worth, though the examples be more rare now, then in former times, of which custome *Propertius* thus speaketh.

Felix

*Felix Eois lex funeris una Maritis,
Quos Aurora suis rubra colorat aquis :
Namq; ubi mortifero iacta est fax ultima lecto,
Vxorum suis stat pia turba Comis.
Et certamen habent lethi, qua vina signatur
Coniugium pudor est non licuisse mori.
Ardent victrices & flamma pectora praebeant,
Imponuntq; suis ora perusta viris.*

The English.

*A happy funerall Law those Indians hold,
Where bright Aurora shines with beames of gold,
For when in fiery brands the Husbands lye,
The Women stand with hanging tresses by :
And strue who to their Husbands first may turne
A body chaste into the flaming urne:
Whilst to the fire they yeeld a constant brest,
And with parcht mouthes, do kisse their lones to
(rest.*

But though *Propertius* maketh this to bee a
witness of their coniugall chastity ; yet
Strabo maketh the ground thereof to bee the
Indian womens disloyalty to their husbands ;
who in former times by secret meanes, vni-
timely poysoned them, to enioy their Para-
mours : The *Rajahs* therefore to restrain this
practise, did procure the *Bramanes*, to make
it an act of Religion to interdict second Mar-
riages to the women, and that after the de-
cease

cease of the husband, the woman should no
longer suruiue, that so they might beco-
me more carefull of their preservation. The cha-
llenger sort, to gaine an honour out of the infam-
y cast vpon their Sexe, did by voluntary
sufferance remooue all suspicion of such ma-
chination of euill, since they were so ready to
cope with the terror of death, to confirme
their loue : The Ceremony whereof is this ;
When their husbands dye, they array them-
selues in their best ornaments and Iewels, and
accompany the body to the funerall pit, sin-
ging all the way encomiasticke Songs, in
praise of their deceased husbands, expressing
a desire to be with them: the body then being
layd in the Graue, the woman with a cheere-
full countenance imparteth her Iewels to her
dearest friends, leapeth in to the Corps,
whose head shee layeth in her lappe; the mu-
sicke sounding aloud, the pile is kindled by
the fire, and set on a flame, whilst she maketh
herselfe a Martyr to approoue her loue.

These obseruances, partly inioyned by
their law, and by themselves instanced in
their present practise, may haue bene suffi-
cient to giue you information, what might be
the substance of the second Tract of the
booke deliuered to *Bremar* : what the third
Tract imported, and how it is confirmed by
their present Manners and Customes, wee
shall glance at, in the following Chapters.

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CHAP.

CHAP. X.

Of the third Tract deliuered to Bremaw, concerning their foure Tribes or Casts; their iniunction to follow that order of Government, and touching the first of those Tribes, called the Bramanes; the deriuation of the name, their kindes, the number of their Casts, their Administrall discharge, Studies, and Schoole discipline.

After the consideration of the Ceremonies enioyned and obserued by them in matters of their worshipping, as it was the Subject of the second Tract of the booke deliuered to *Bremaw*: Now followeth the third Tract, declaring in what manner of order or distinction they should liue, and what was meete for euery one to obserue in his owne particular Tribe.

And because there could bee no inuention more commodious for the gouernment of the world, then was vsed by the foure Tribes in the first Age, as to haue *Bramanes* to instruct the people in matters of Religion; to haue *Cutteryes* that should sway the Scepter, and keepe men in obedience; to haue Merchant men that should vse Trafficke and Trade as did *Shuddery*; to haue seruile and manufactory men, that should serue the vses of the world in the handicrafts, as did *Wyse*: Therefore they were by this Tract bound to

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keepe their owne peculiar Tribe or Cast, and to obserue what was proper to the faculties of each in seuerall; which accordingly was done, and is yet continued so farre as it lyeth in their power to conserue this Ancient forme of gouernment and policie: wherein if I shall somewhat digresse from their iniunctions, which for the most part present things lesse pertinent to be knowne, to a more particular display of their manners, I shall better discharge the parts required in this Tract.

The *Bramanes* then being the first of these Tribes, something shall be noted in particular touching them; and first of the name *Bramane*. *Suidas* is of opinion, that they are called *Bramanes* of one *Brachman*, that was the first prescriber of their Rites. *Postellus*, lib. d. *Origin. Cap. 13. & 15.* affirmeth them to bee descended from *Abraham* by *Cheturah*, who seated themselves in *India*, and that so they were called *Abrahmanes*; the word suffering a *Syncope*, they in the tract of time, for breuity of pronounciation became called by the name of *Bramanes*. But they neither know of any such as *Brachman*, neither haue they heard of *Abraham*, but affirme they receiue this name of *Bramanes* from *Bramison*, which was the first that euer exercised their Priestly function, as they finde by record; or else from *Bremaw*, by adiection of this particule (*nes*) who was

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the first of the second Age, to whom the Law was deliuered.

Touching the kindes of these *Bramanes*, taking them for such as discharge the Priestly office amongst the people, they are of two sorts: First, the more common *Bramanes*, of which there are a greater number in *India*: or the more speciall, of which there be fewer, and these be called by the *Banians*, *Verteas*, by the *Moores*, *Sevrahs*.

The common *Bramane* hath eighty two Casts or Tribes, assuming to themselves the names of that Tribe, which were so many wise men or Schollers famed for their learning amongst them, called *Angurs*, or South-sayers, of such a place of dwelling. Thus the prime of them was called *Visalnagrananger*, that is, the Augur of *Visalnagra*, the 2 *Vulnagrananger*, that is, the Augur of *Vulnagra*, a towne so called; and so of the rest according to these 82 Casts to be distinguished, being *Bramanes* of the discipline of such an *Angur*.

These *Bramanes* as they discharge their Ministeriall function, in praying with the people, or reading their Law, haue some peculiar injunctions: As first, that they should straine their bodies into certaine mimickall gestures, so as may most face the people to gaze vpon them and listen to them; that they pray with both their hands open to heauen, as ready to receiue the things they pray for; that they pray with demistue eyelids, and sitting with

their knees deflected vnder them, to shew their feare and reuerence. Next that they must neuer reade of the booke deliuered to *Bremaw*, but it must be by a kinde of singing, and quauering of the voyce, which they say was not onely practised by *Bremaw*, when it was published; but was also inioyned by God, that they might make his Law as the matter of their reioicing.

The *Bramanes* are likewise the Seminaries of discipline amongst the younger sort of that Cast, whose orders both in their initiation and entrance into that manner of learning is obseruable; as also no lesse in their confirmation, and ordination to the Priesthood: for first, about the seventh yeere of their age they are receiued to discipline, being cleane washed, to intimate the purity of that Cast; then they are receiued naked, to shew that they haue stript off all other cares, to apply themselves to study; then their heads are shauen; a long locke being onely left on the hinder part of the head, to shew that they must not forsake their study, if they doe, by that locke they shall be drawne backe againe. They are bound to a *Pythagorean* silence and attention, & prohibited hauking, spitting or coughing; wearing about their loynes a girdle of an *Antilops* skinne, and another thong of the same about their necke, descending vnder the left arme. About the foureteenth yeere of their

their age (if they be capable) they are admitted to be *Bramanes*, exchanging those leather thongs, for foure sealing threds, that come over the right shoulder, and vnder the right arme, which they sleepe withall, and neuer put off, but weare them in honour of God, and the three persons, *Bremam*, *Vysney*, and *Ruddery*, and as the badge of their profession; in which ordination they are enioyned: First, not to alter their Cast or Tribe. Next to observe all things enioyned in the *Bramanes* Law. Lastly, not to communicate the mysteries of their Lawes to any of a different Religion. These bee the most of the principall things obserued by these *Bramanes*.

Now for the more speciall *Bramane*, by them called the *Vertea*, he is some man of the Cast of the *Shuaderyes*, or Merchant men, who for deuotion taketh this condition on him; hee is one that for his habit weareth a woollengarment of white, descended to the middle of his thigh, leauing the lower parts naked; his head is alwayes vncouered, as a witnesse of his perpetuall reuerence of God above; they doe not shauē, but plucke off all the hayre on their heads, saue some small remainder on the crowne; the like they do from their chinne also.

Of this sort of *Bramane* there be seuerall Casts likewise; one is called the *Soncaes*, and these goe not to Church, but performe di-

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uine Rites at home. Another is of the *Tup-paes*, these goe to Church to pray. A third is of the *Curtburs*, and these pray by themselves, without society. A fourth called the *Onke-leams*, and these indure not Images. A fifth called the *Pushaleams*, the most strict of them all.

These kinde of *Bramanes* haue a Festiuall called *Putcheson*, which is kept once euery Month, by five dayes solemnization, but betwixt each day of the five they keepe a fast; this feast is kept at the ablest mens houses, and commonly at those times a pension is given, to restraine the death of cattell, or other liuing creatures.

More strict they seeme to be in many things then the common *Bramanes*, for the other are not forbidden marriage, these are; more abstinent they are in dyet, for out of the former Feasts they eate nothing, but what is giuen them, and reserue nothing for another meale. More cautelous they are for the preservation of things animate, for they will drinke no water but boyld, that so the vapour which they suppose the life of the water, may goe out. They disperse their very dung and ordure with a beosome, least it should generate wormes that bee subiect to destruction; and they keep an hospital of lame & maimed flying fowle, redeemed by a price, which they seeke to restore: They haue all things common, but place no faith in outward washings, but

but rather embrace a carelesse and fordid nastinesse. And this is sufficient to note concerning this kinde of *Bramane*.

CHAP. XI.

Concerning the second Tribe or Cast called the Cutteryes, presenting them in their flourishing estate, their declining estate, and their present estate.

THe second Cast or Tribe being the *Cutteryes*, had their denomination from *Cuttery*, the 2 sonne of *Pontom*, who because Domination & Rule was committed vnto him, therefore all Souldiers and Kings are said to be of this Tribe. That particular of *Bremawes* booke that concerned this Cast or Tribe, contained certaine precepts of gouernment and policie, the knowledge of which being but of common import, I rather chuse to omit, and proceede to shew some other things notable concerning this Tribe, touching their state or condition. These *Cutteryes* may then be considered, either according as they were in their flourishing estate, or else in their declining estate, or in their present estate.

As they were in their flourishing estate, they were the Ancient Kings and Rulers of *India*, especially of that part called *Guzzarat*, and

and were called by the name of *Raiabs*, which signifieth a King, whereof some were of greater dominion than other, according as they were of greater force. These *Raiabs* had principally foure men about them of eminency. The first of which were the *Bramanes*, who by Southsaying and Augury did shew the Kings what time was most meete to beginne their designs to prosecute them with success. The second was one called the *Pardon*, which was a man of policy in the carriage of State businesse, and dispatched all matters of Iudicature, hauing reference to the King for Iustice. The third was one that was called the *Moldar*, or the Kings Chamberlaine, who was most commonly present with the King, as the companion of his conuersation. The fourth was the Generall of the Kings Armies in the field, called *Dismacke*, who was sent abroad about all expeditions of warre. These were the foure that had chiefe eminency about the King. Furthermore, these *Raiabs* are said to haue thirty six Tribes, as the noble families whence they were descended; some were of the Cast or Tribe of *Chaurab*; some of the *Solenkees*; some of the Tribe of *Vaggela*; some of the *Dodpuchacs*; some of the *Paramars*; that so no man of obscure birth might presse to dignity, but being descended from some of the thirty six families; thus the *Raiabs* liued in their flourishing estate.

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Now touching their declining state : It is recorded in their History, that one *Rannedewill* a vertuous woman, did at her death prophecy the decline of the *Banian* State, in the time of *Ranifaldee* chiefe *Rajah*, the beginning of which decline should be in his next Successors daies, which they say accordingly happened as shall appeare by the Story following.

It is then deliuered in their History, that there was a *Rajah* called *Ranifaldee*, who had a sonne called *Syderajfaldee*: *Ranifaldee* suffering the common change of Mortalitie, his sonne was careful to expresse his duty to his deceased father, in a costly Monument, at a place called *Sythepolapore*, which being finished with great curiostie of Art, and cost correspondent to that curiostie, being pleased with the worke, and desiring to keepe his Fathers memory and his owne lasting by that Monument, hee consulted with the *Bramanes*, to know whether that Temple should long abide, or if that pile of goodly workmanship should suffer ruine, by whom it should be defaced. It was shewed to him by one *Madernanger*, one famous in the discipline of the *Bramanes*, that one *Sulian Alaudin*, a *Patan*, King of *Delee*, should deface the same, as also gaine some great conquest in *Guzzarat*. *Syderajfaldee* hopefull to prevent the defacement of this Temple, by some timely composition,

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dispeeded his *Bramane Madernanger*, and his Pardon, to *Delee*, to inquire out the said *Alaudin*, and by a summe of money to procure the peace of his Fathers bones, and the sparing of the Temple. But coming thither they could finde no such man of any eminency, but another in the gouernment: onely by strict inquisition they met with a wood-gatherer there, who had a sonne so called; thither they repaire to the amazement of *Alaudins* poore parents; They make knowne the reason of their coming, and finde the boy administering food to a young Kid in his Fathers backside. The *Bramane* proposing to him the high fortunes that should betyde him in being King of *Delee*, and in the conquest of *Guzzarat*, as also the end of their Message, that *Syderajfaldee* did greet him, and did desire him that when those things should happen and he should inuaile *Guzzarat*, that hee would forbear to deface the Temple and Monument of his Father erected at *Sythepolapore*, as a motiue to which fauour, *Syderajfaldee* did freely present him with a summe of money, which summe they tendered to *Alaudin*. *Alaudin* boldly answered, that hee was not in appearance capable of any such fortunes, but if the heavens had so set it downe in their great volume, he could not alter it, but must lay waste the Temple, and in the Maiesty of his nature refused the gift and

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treasure brought him. His Parents better instructed by their owne necessitie what was meete for him to doe, then his heroicke disposition would be taught, importuned him to take the treasure, vrging their owne needes, and how conuenient a helpe it might bee to raise him to those fortunes that were to him diuined. So apprehending the counsell to bee but reasonable, hee tooke the treasure, and gaue an *Escript* or writing, that albeit the heauens had decreed that he should scatter some stones of that building, yet hee would picke them out of the Corners thereof in such manner, as should fulfill his fortune, and make good his promised fauour to *Syderajsaldee*, in the sparing of that Temple and Tombe of his Father. By this money of composition, *Alandin* gathered Souldiers, and betooke himselfe to Armes, wherein he prooued himselfe so resolute, that hee gained great fame, whereunto his diuining fortunes became such a Sparre, that he was made King of *Delee*, and after that made inuatiue conquests on *Guzzarat*, fulfilled his promise to *Syderajsaldee* in treatie on the fore mentioned businesse. In which conquest hee ouerthrew many *Rajahs*, to the great ruine and decline of the *Banian* State: But growing weary of this long warre, and many *Rajahs* flying to places inaccessible, led with a desire to returne to *Delee* his native place, hee committed the further

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managing of these warres to one *Futtercon*, that was his Cupbearer; in this manner. For *Alandin* considering how great he was grown from nothing (and that accidentally) he determined as accidentally to heape this fortune vpon another; purposing ouer night with himselfe, that whosoever did first present him the next morning with any gift, on him to confirme the gouernment of that part of *Guzzarat* hee had conquered. It so fell out, that whilst this secret was lodged vp in the Kings brest, that the fore mentioned *Futtercon*, the Kings wine keeper, by the rising Sunne tendered a Cuppe of wine to the Kings hand; who smiled and looked fauourably vpon him, and in the presence of his Army, confirmed him his Successor in the Gouernment of that he had wonne, inioyning them all so to acknowledge him, and to doe whatsoeuer he should command in the further prosecution of that conquest: so *Sultan Alandin* departed to *Delee*, and the said *Futtercon* did further inuade *Guzzarat*, and so did the rest of the *Mahometans* that succeeded him, to the decline of the *Banian* State and Regiment.

Now for their present estate, some of the *Rajahs* yeelded, others flying to retirements impregnable, lay in the Mawe of the Countrey, and could not be conquered even to this day: but making outroades, prey on the *Cassaloes* passing by the way; and sometimes come to

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the skirts of their strongest and most populous townes, having many resolute Souldiers to goe on in these attempts of rapine, called *Raspootes*, which implyeth as much as the sonnes of Kings; for being of the Cast of the *Cutteries*, it is like they were nobly descended, and some of the Progeny of those that were ouerrunne in the *Guzarat* conquest. Of those that liue vnconquered at this day, such a one is *Raiah Surmulgee*, liuing at *Raspeelaw*; *Raiah Berumshaw*, at *Molere*; *Raiah Ramnagar*; *Raiah Barmulgee*, and the great *Rannah*, who hath fought many set battels with the *Moguls* forces. This may be obseruable concerning the Cast of the *Cutteries*.

CHAP. XII.

Of the third Tribe or Cast called the Shudderyes, of the meaning of the name Banian, of their Casts, and the forme of their Contracts, in buying and selling.

THE third sonne of *Pourou* being called *Shuddery*, and the Profession appointed him to follow being Merchandize, all such as liue in the nature of Merchants are comprized vnder this name, and belong to this Cast: that which the booke deliuered to *Bremaw* contained concerning this Tribe, was no other then a summary of re-

religious aduertisements, proper to the carriage of this Profession, enioyning them to truth in their words, and dealings, and to avoyd all practises of circumvention in buying and selling. What may be further worthy of note concerning this Tribe (being those that are most properly called *Banians*) at present is either concerning the name *Banian*, the number of their Casts, or the forme of their contracts of buying and selling.

First, vnder the name of *Banians* is comprized either such as are Merchants onely, or Brokers for the Merchant, for nothing is bought but by the mediation of these, who are called *Banians*, which importeth as much in the *Bramanes* language wherein their Law is written, as a people innocent and harmlesse, because they will not indure to see a Fly or Worme, or any thing liuing iniuryed, and being stricken beare it patiently without resisting againe.

Next for the number of their Casts, they are equall to the *Bramanes*, being the selfe same Casts, chusing either to be vnder their discipline, that are *Visalnagranangers*, or *Vulnagranangers*, from the peculiar instruction of which *Bramanes* they are guided in matters belonging to religious worshippe, for being most like vnto the *Bramanes* in their Law, they more strictly follow their iniunctions then the other Tribes.

Lastly,

Lastly, their forme of contract in buying and selling is something notable, and distinct from the custome of other Nations; for the Brooker that beatech the price with him that selleth, looſeth his *Pamerin*, that is folded about his waste, and dispreading it vpon his knee, with hands folded vnderneath, by their finger ends the price of pounds, shillings, or pence is pitched, as the chapman is intended to giue; The Seller in like manner intimateth how much he purposeth to haue, which silent kinde of composition they say their Law enioyneth as the forme of their contract.

CHAP. XIII.

Of the fourth Cast called the Wyſes, the meaning of the name, their kindes, and ſeuerrall Casts; B. emaws time is expired, he is tooke vp to heauen, the second Age is concluded by the destruction of Winde and Tempest.

LASTLY, as the fourth Sonne of *Ponron* was called *wyſe*, and was the Master of the Mechanicks or handy-crafts, to all manufactory men were to belong to the Cast of the *Wyſes*. Those directions that were in *Bremawes* booke for these, were in precepts touching their behaiours in their callings.

This name *wyſe* implyes as much as one that

that is seruile or instrumentary, for this cause as it may be supposed, because they are seruile or helpfull to such as neede their Art, as was *Wyſe*, and those descended from him, who were indued with diuers inuentions; these people are at this present most ordinarily called by the name of *Gentiles*.

Which *Gentiles* are of two sorts or kindes: first, the purer *Gentile*, such as liueth obseruant of the dyet of the *Banians*, abstaining from flesh and wine, or vsing both very seldome; or else the *Gentile Viscerant*, called the impure or vncleane *Gentile*, which taketh a greater liberty in dyet, eating flesh or fish or things animate; such are the husbandmen or inferior sort of people, called the *Coulees*.

The purer sort of *Gentile*, as they hold greatest relation in their religious liberty with *Cutteryes*, so they agree in the number of their Casts, hauing fixe and thirty, according to the number of the trades or professions practised amongst them. In the particular of their handycrafts this is obseruable, that they make as few instruments serue for the effectuating of diuers workes as may bee, and whatsoever they do, is contrary to the Christian forme of working, for the most part. Such is the substance of the third Tract of the booke deliuered to *Bremaw*, concerning the foure Tribes or Casts, somewhat accommodate to their present manners.

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This booke comprizing in it the Platforme of Religion and Gouvernment thus deliuered to *Bremaw*, was by him communicated to the *Bramanes* of those times, and by them published to the people, shewing what Religion they should obserue, and how they should liue in their seuerall Tribes or Casts. After which according to the prescriptions therein, the Rulers did keepe the people in the order of Gouvernment: The Priests or *Bramanes* did giue aduise in matters of Religion: The Merchants did follow Traffique and Merchandizing: And the Handycrafts men did follow their seuerall professions, seruing the needs of all men that had vse of them; all things hauing a good beginning in this second Age, Religion was embraced, Prayers were made to God, and the three persons, *Bremaw*, *Vistney*, and *Ruddery*, the bankes of the Riuer were frequented, and daily washings were not neglected.

But after the people were multiplied, the succeeding Generations were not of the primitive integrity, but the lower the times grewe, the worse they were at the bottome. The *Bramanes* grew hypocriticall and lip-laborious; the *Cuttryes*, or Rulers swelled with pride and ambition, cryed out for larger Territories, meditating vniust ampliatiions of Gouvernment. The Merchants grew full of fraudulency in their dealings. And the Hand-

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dycrafts grew idle and ouervaluing their labours.

In this vproare of vngodlinesse, the Lord grew angry, and full of indignation, and descended on Mount *Meropurbatee*, acquainting *Bremaw* with the wickednesse of the world, who descended and premonished them of the iudgement to come, which a while husht the cry of their wickednesse; but they fell to their old euils againe. *Bremaw* then interceded for them, but the Almighty would not be pacified, but took *Bremaw* vp into his bosome, the time of his aboad on earth being expired, that he might not behold the euils of the time to come.

Then the Lord made knowne his purpose of destroying the world to *Vistney*, whose nature and office being to preserue the people, did intercede for them: but the Lord would not be pacified, but gaue charge to *Ruddery*, whose office was to bring iudgement and destruction on sinners, to cause the bowels of the earth to send out a winde, to sweep the Nations as the dust from the face of the earth.

So *Ruddery* enraged the windes in the bowels of the earth, which brast forth into Eruptions, and the great body of the world had her trepidations and waueings, the day seemed to change colour with the night, the Mountaines and hills were hurled from their

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foundations, and as some report the River *Ganges* was carried from her wonted Rote, to runne in a new Chanell; so the Tempest destroyed all people, saving a few that the Lord permitted *Vishney* to couer with the skirt of his preferuation, reserued to be the Propagaters of mankind in the third Age, and so this Age concluded.

CHAP. XIII.

Shewing the beginning of the third Age, the Restauration of the same by Ram, new euils bring a iudgement, concluding the third Age by an Earthquake or Chasma.

Ruddery having restrained the windes from their former violence, all row was hush; but miserable and lamentable it was to behold the earth so desolate and voyd of inhabitants, more miserable to see the carkeises that were scattered on her surface, some blowne from the tops of high Mountaines, others bruised to mash, all ruined and destroyed; so that the Almighty repented him of his owne worke, and *Ruddery* was sorry that he should be an instrument of so great fury and destruction.

But because the head of all the former disorders was from the wickednesse and ill gouernment of the Kings and Rulers, therefore the

the Lord vtterly rased out all of the Tribe or Cast of the *Custeryes*; those that were preserved from destruction by the skirt of *Vishneys* preferuation, being some few of the other three Casts or Tribes.

Now because these foure Casts were so necessary to the worlds gouernment, that it could not subsist without them, though the Cast of the *Custeryes* perished intyrelly, for their wickednesse; yet that they might be renewed againe from a holier beginning, the Lord appointed that from the *Bramanes* the line of the Kings should bee renewed. So the Chiefe of the *Bramanes* that was then preserved by *Vishney*, was called *Duceras*; the next child that was borne after this destruction, and which was the youngest of foure, was chosen to propagate the race of their Kings, and Rulers, who being religiously educated, might as well fauour piety as pollicy, and with holinesse and prudence gouerne men in their seuerall Tribes.

So he did many worthy Acts, and exceedingly maintained Religion, was a Patron to the *Bramanes*, and Churchmen, and his name was *Ram*; who became so memorable for his worthy deedes, that his name is made honorable in the mention amongst them euento this day, that whensoever they meete and salute one another, they cry *Ram, Ram*, as a word importing the wishes of all good.

It is like that after him there ruled many worthy Kings, but tract of time rendering every thing worse at the latter ending then at the beginning, brought forth such as followed the course of the ancient wickednesse, and new ambitions, and new hypocrisies, and new frauds and circumventions, and daily breaches of the Law deliuered in *Bramanes* book, began afresh to make intrusion amongst them.

So the Almighty was againe angry, that after so many iudgements, the people would not be warned to his feare, therefore by Gods appointment, *Ruddery* caused the earth to open and swallow them vp alieue, reseruing onely some few of the foure Tribes, as a last tryall for the new peopling of the world againe. And such was the conclusion of the third Age of the world.

CHAP. XV.

The fourth and last Age of the world, Vistneyes rapture to Heauen, the Banians opinion touching the finall conclusion of the world, and in what manner they suppose it shall be.

After this, the Almighty againe commanded, that the world should bee peopled by those that were reserued, amongst whom there was one *Kystney*, a famous

mous Ruler and pious King, of whose vertues they haue ample record, as being one most notable in the last Age, which they thinke now by the course of time to be deuolued vpon vs; he did wonderfully promote Religion, vpon which there was a reformed beginning of goodnesse.

By this, *Vistneyes* time (as they say) being expired, in this place and vale of mortality; the Lord tooke him vp to heauen, there being no further neede of his preseruatiō, for when this Age is concluded, there shall be a finall end of all things.

But the *Bramanes* though they suppose time to be running on the fourth Age of the world, yet they suppose this Age shall bee longer than any of the rest, in the end whereof they say *Ruddery* shall be rapt vp into heauen. These Ages they call by foure names: the first, *Curtain*; the second, *Duamper*; the third, *Tetrasoo*; the fourth *Kolee*.

Concerning the manner of this finall iudgement, they hold it shall bee more dreadfull than any of the rest; and that it shall bee by fire; that *Ruddery* then shall summon vp all the power of destruction; that the Moone shall looke red; that the Sunne shall shed his purling light like flaming brimstone; that the lightening shall flash with terrours, the skies shall change into all colours; but especially fiery rednesse shall ouerspread the face of hea-

heaven; that the foure Elements of which the world at first was constituted, shall be at opposition and variance, till by this Agony she be turned to her first confusion.

And that the finall consummation of the world shall be by fire, they gather hence; Of such as was the beginning of the world, of such shall be her dissolution; but the Principles of the worlds constitution, were these foure; Earth, Ayre, Water, and Fire; therefore by them shall she be destroyed, which also they gather by the destruction of the severall Ages: For the people of the first Age were destroyed by water; the people of the second Age were destroyed by winde, which they accoumpt the Ayre; the people of the third Age were destroyed by Earth; and the people of the last Age, shall be destroyed by fire.

Then (say they) shall *Ruddery* carry vp the soules of all people to heaven with him, to rest in Gods bosome, but the bodies shall all perish; So that they belecue not the Resurrection, for they say, heaven being a place that is pure, they hold it cannot be capable of such grosse substances.

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The Authors Conclusion to the
Reader, together with a Cen-
sure on the materiall parts
of this Relation.

THus worthy Reader, thou hast the summe of the *Banian* Religion, such as it is; not voyd of vaine Superstitions, and composed Forgery, as well may be iudged by the precedent Discourse, wherein as in all other heresies may be gathered, how Sathan leadeth those that are out of the pale of the Church, a round, in the Maze of Error and Gentilisme. I might leaue the particulars to thy Censure, as well as to thy Reading; but since I haue detected such grosse opinions in this Sect, I cannot let them passe without a rod trust at their backes, as a deserved pennance for their crime.

To helpe thy memory therefore in a short reuise of their forementioned vanities; what seemeth their first Age to present, but a figment of their owne deuiling, to confirme them to be the most ancient of all people? as if like the *Agyptians*, in the 2. booke of *Iustine*, they onely would boast of Antiquity; and to lay the first ground of Religion and

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Gouernment, when the *Scythians* had better arguments to pleade than they. How fabulous and like an old womans tale seeme their deuised *Medium* for the worlds propagation, in placing foure women at the foure windes? And for the second Age and the worlds restauration therein, if by those three persons, *Bremam, Vistney, and Ruddery*, they glaunce at the Trinity, how prodigious haue they made that Mystery; making it rather a Quaternity, than a Trinity? What a monstrous fancy haue they formed and shaped for the peopling of that Age; and if they ayme not at a marke so sublime, what men shall deserue the Attributes to them appropriate? Touching their Law, the maine Pillars thereof haue beene demolished in its Confutation: *The Kingdome of God consists not in meates and drinckes*. For other their Ceremonies and Rites, contained in their second Tract of the booke, what man of reasonable vnderstanding doth not wonder at their superstitions, which place their faith in outward washings, lotions, and sprinklings; in worshippe of Sunne, Moone, and other liuing creatures, in paintings, vnctions, and garish processions, in offerings vnder greene trees, in cringings, beekings, and bowings to Images, and other multifarious Ceremonies? all euidences of braines intoxicated with the fumes of Errour and *Polytheisme*. As for their foure Tribes or Casts, as in all things

else, how Pythagorically they stand vpon the number of foure; the world was formed of foure principles; diuided into foure points of the Compasse; to endure for foure Ages; planted by foure men, marched to foure women; restored againe by foure; and to be demolished by foure seuerall destructions; in foure seuerall Elements: and to conclude, like *Sadduces* denying the Resurrection, in which consisteth the hopes of the blessed: Of which *St. Paul, 1 Cor. 15. 29. If in this life onely we haue hope in Christ, we are of all men most miserable*.

All these declare how they haue made their Religion a composed Fiction, rather then any thing reall for faith to leane on. Though then the Nouelty of this Relation may make it gratefull to any, who like an *Athenian* desireth to heare some thing strange or new: I know not wherein it may be more profitable, then to settle vs in the solidnesse of our owne faith, which is purged of all such leuities; for the vainnesse of Errour makes trutthes greatest opinion, which duely considered may well moue vs to say,

*Micat inter omnes,
Iulium Sydm, velut inter ignes
Luna minores.*

*That our great light outshines all these as farre,
As Silver Moone ouershines each lesser Starre.*

FINIS.

THE
RELIGION
OF THE
PERSEES.

As it was Compiled from a Booke
of theirs, containyng the Forme of
their Worshippe, written in the
Persian Character, and by them
called their *Zundavastaw.*

Wherein is shewed the Superstitious
Ceremonies used amongst them.

More especially their Idolatrous worshippe
of Fire.

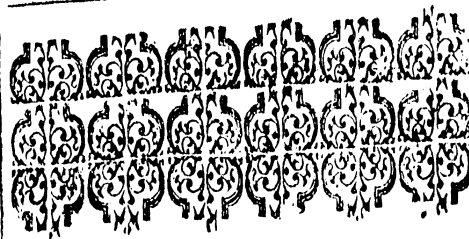
LEVIT. 10. 1. 2.

*And Nadab and Abihu offered strange fire before
the Lord, which he commanded them not, and there went
out a fire from the Lord and deuoured them.*

TERTVL. d. Præscript. c. 22.

*Scriptura ignem alienum imponentes, hoc est Intelli-
gentiam alienam à Deo introducentes, Incensum Domino
non suauē, sed execrabile offerunt.*

Printed for FRA. CONSTABLE. 1630.



To the most Reuerend
Father in God, G E O R G E by
the Prouidence of God, Arch-
Bishop of *Canterbury*, Primate
of all ENGLAND, and
Metropolitane.

May it please your Grace :

HAuing in the former
Booke presented the
Banian, with his Er-
rours and Superstiti-
ons to your Cen-
sure: I haue in this
second Booke, brought the *Persee* al-
so to the same Barre, to be arraigned
vpon like Guilt. This Superstition
of the *Persee*, as your Grace well
knoweth by the Relation of *Socrates*,
in

The Epistle

in the seauenth Booke of his *Ecclesiastike History*. Cap. 8. was much weakened in opinion by one *Marutha*, Bishop of *Mesopotamia*, wherein *Yesdegerd* the last King of these *Persees*, became so wauering, that the *Magies* to reclaim him from Reuolt and vacillancy in the opinion of his holy fire, did conuey one vnder ground, where their liuing fire was kept, that might tell *Yesdegerd*, that if hee did reuolt from this worshippe, hee should bee deposed from his Rule, and come to a miserable ending: at the hearing of which voyce (conceiued to bee some diuine message) *Yesdegerd* grew much troubled, till *Marutha* brought the Imposture to disconery, by aduising *Yesdegerd* to digge vnder ground, where the feigned Cryer was heard and deprehended in a vault, to the shamefull detection of this close deuise. To your Grace then I referre the said *Persee*, with his soyled and tainted

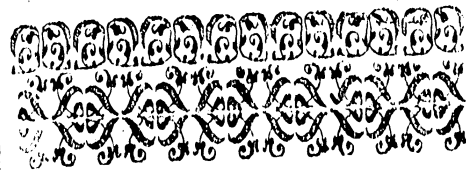
Dedictory.

tainted worshippe; hopefull your Grace will be pleased to sentence him to a publique Procession, habilimented in the ridiculous vesture of his owne Superstitions, that all good minded people vpon view of him, may giue him his demerited shame and defamation. Thus with the humble tender of my seruice to your Grace in these forraigne Collections, and my prayers that you may liue long to doe worthy Acts in *Israel*, I rest,

*Bound to your Grace in all
dutifull obseruance,*

HENRY LORD.

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To the Honourable and
Worthy Knight, *S^r. Maurice Abbot*, Gouvernor of the
Companie of Merchants trading
to the *East Indies* : *Christopher Cle-*
therow Alderman of the City of
London, and Deputie of the said
Company, and to all the worthy
Adventurers, Members of the same
Society.

Right Honourable :

Since the purposed tender
of my first Noueltie,
time that is sometimes
propitious to gratefull
Intentions, hath made
me fruitfull in a second
producement. As therefore I resigned to you
my display of the Banian Seet, so also may
you be pleased to accept this of the Perlees :

The Epistle

since by the strength of your fauours, and the oportunities of your imployment, I haue bene enabled to bring it forth also. As for the strength of the Superstition, why the Persees should make the Fire their God, seemes to weake purpose, as one Canopus an Egyptian Priest once euinced. For vpon a time when there was a publique Tryall and Contention amongst the Nations, whose God was most powerfull, and the Chaldeans and Persees as Ruffinus testifies, in the second Booke of his Ecclesiasticke Historie, ostentated their god of Fire; affirming that it was able to destroy all the Egyptian gods, and Idols of gold, siluer, brasse, wood, stone, or whatsoeuer, and consume them to nothing: Canopus to elude this Assertion brings in a stone vessell, orbicular and full of holes like a Cullender, filled with water; and the ventages thereof so cunningly plastered with waxe, that the fraud went undetected; which being set to mannage his contention with the Fire, the heate melting the waxe, gaue the liquid humour within liberty

Dedicatory.

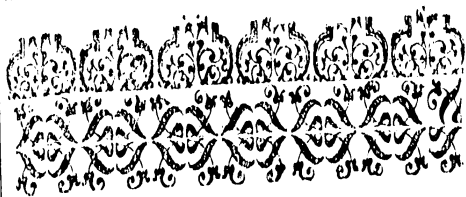
ty to extinguish the Fire, which was the Persians god; which proiect if it seeme but circumuentine and deceitfull, to iustifie the power of the Egyptian god of Stone, aboue the Persians god of Fire; yet who sees not, that if so be any be pleased to make the Water his god, it would quickly extinguish the Fiery god which these Persees worshipped; and so by consequence wee may hold this a poore Superstition. Howsoeuer then both these and the former, seeme to bee issues illegitimate and branded in the Conception with the name of base begotten, because they are Superstitious; Yet since our Physicians in England, haue learned to make the poysons in forraigne Countreies medecinable and soueraigne in our owne; I hope the good Christians in England, haue learned also to conuert the Heresies of the Heathen, though in themselves banetull and obnoxious, to vses cauearie against relapse, and defectiuous Apostasie. Accept it then Right Honourable, and take it according to his best Use, (as men at some times of the yeere make

The Epistle Dedicatory.

of weedes, things both healthfull and usefull) from him who would haue afforded you some thing more worthy, if there might haue come any thing good out of Gallile. In defect whereof, accept my dutie in this, which shall be euer forward to witnesse it selfe in all good prayers and wishes, for the flourishing and prosperous estate of your Affaires forraigne and Domesticke, as becommeth

Your thankfull Seruant,
and Minister:

Henry Lord.



THE PROEME,

shewing the cause that moued the Author to produce the following Tract.

HAuing declared the Religion, Rites, Customes & Ceremonies, of a people liuing in the *East Indies* called the *Banians*, a Sect not thoroughly publisht by any heretofore, whilst my obseruation was bestowed in such Inquiry, I obserued in the towne of *Surratt* the place where I resided, another Sect called the *Persees*; who because I did discerne them to differ both frō the *Moore* & *Banian* in the course of their liuing, & in the forme of their Religion, as also that the Scripture *Dan. 6. 15.* speaketh of the law of the *Medes* & *Persians* that might not alter, finding these to bee that same people that are linked with the *Medes*, I thought it would not be unworthy

THE PROEME.

worthy of my labour to bring to the eyes of my Countrymen this Religion also, especially since I never read of any that had fully published the same, but that it hath remained obscure and hid from common knowledge. For this cause desirous to add any thing to the ingenious, that the opportunities of my Trauayle might conferre vpon mee, I ioyned my selfe with one of their Church men called their *Daroo*, and by the interpretation of a *Persee*, whose long imployment, in the Companies seruice, had brought him to a mediocrity in the *English* tongue, and whose familiarity with me, inclined him to further my inquirie : I gained the knowledge of what hereafter I shall deliuer, as it was compiled in a booke writ in the *Persian* Character, containing their Scripture, and in their owne language, called their *ZVNDAVASTAVV*. But because wee should bee better informed concerning the People spoken of, before wee lay downe their Religion, we will first declare who these *Persees* are, and then proceed to their worshippe.



THE RELIGION OF THE PERSEES.

CHAP. I.

Declaring who these Persees are, their ancient place of aboad, the cause of relinquishing their owne Countrey, their arrivall in East India, and their aboad there.



These *Persians*, or *Persees*, of whose Religion we are now to speake of; are a people descended from the ancient *Persians*, in times not long after the Flood, who then had their Native Kings and Gouvernours; but warre, that causeth an alteration in States and Empires, brought vpon them a forraigne Scepter.

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About nine hundred ninety six yeeres elapsed, one *Resdegerd*, was native King of *Persia*, who had his residence in the City of *Resd*, neere vnto the old City of *Spahaun*, which is somewhat remote from the new City known by that name; this City of *Resd* was a goodly City in those times, (as those vse to be where Kings keepe their Courts) spacious for circuit, sumptuous for buildings, and populous for inhabitants, where this people liued in flourishing prosperity.

What time the *Arabian* Captaines of the Sect of *Mahomet*, made inuasion into his Countrey, about the nineteenth yeere of his Reigne, who hauing before beene newly assaulted by a great multitude of *Turkes*, that came from *Turquestan*, he was forced to flye to *Karason*, where hee dyed sodainly in the twentieth yeere of his reigne, being the fife and fortieth King that descended from the race of *Gniemarax*, and the last in whom the ancient *Persian* Monarchie concluded.

The *Mahometans* vpon the death of *Resdegerd*, carried all in conquest before them, and subiected the Natiues of the Countrey as vassals vnto them; and as new Lords bring in new lawes; they contented not themselves to bring them to their forme of gouernment in State subiection, but also in matters of Religion, to liue according to *Mahomets* Constitutions, compelling them to bee circumci-

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sed according to the *Mahometan* custome, contrary to the forme of their owne Religion and worship.

These *Persees*, not enduring to liue contrary to the prescript of their owne lawe, and lesse able to reiect their yoke, many of them by priuie escape, and as close conueyance as they might of their goods and substance, determined a voyage for the *Indies*, purposing to prooue the mildnesse of the *Banian Rajahs*, if there, though they liued in subiection for matter of gouernment, they might obtaine liberty of conscience in course of Religion.

So repairing to *Iasques*, a place in the *Persian gulph*, they obtained a flecte of seauen luncs, to conuey them and theirs, as Merchantmen bound for the shoares of *India*, in course of Trade and Merchandize. It happened that in safery they made to the land of *S. Johns* on the shoares of *India*, and arriued together, at or neere the Port of *Smaley*, the vsuall Receptracle of such Shippes as arriue there. Treaty was made by some of them, with a *Rajah* liuing at *Nuncery*, publishing their aggreeuances, and the cause of their comming thither, as also their suite to bee admitted as Sojournors with them, vsing their owne Law and Religion, but yeelding themselves in subiection to their Gouernment; vpon payment of homage and tribute, they were admitted to land the Passengers

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contained in five of their Iuncks.

The other two Iuncks remaining, one of them put into the Roade of *Sualey*, and treated with a *Rajah* that then resided at *Baryaw* neere vnto *Surat*, who entertained them on like conditions to the former; but the *Rajah* of that place, hauing warres with a neighbouring *Rajah*, who got the conquest, the *Persees* that resided with the conquered, were all put to the sword, as adherents to the Enemy.

The last Iuncke coasted along the shoares, and arrived at *Cambaya*, where they were received vpon the prementioned conditions, so that howsoeuer this people haue bene dispersed in *India*, since their arriual, it hath bene from some of these places. Thus they liued in *India*, till tract of time wore out the memory of their originall, and the Records of their Religion being perished, they became ignorant whence they were, being assigned to the profession of husbandry, or the dressing of the Palmitoes or Toddy trees, till being knowne by the name of *Persees*, they were agnized by the remnant of their Sect abiding in *Persia*, who acquainted them with the Story of their Ancestors, and communicated to them both their law, and instructors in the worshippe according to which they were to liue: And these bee the *Persees*, of whose Religion, we are to treat in the Chapters following.

CHAP.

CHAP. II.

Containing the Opinion of the Persees, touching the Creation of the world, and the Creatures therein; together with a short mention of the Flood, and the generall diuision of the following discourse.

NOW after the consideration of these *Persees*, of whose Religion we are to speake, we proceede more particularly to the Subject of this booke, which is their worshippe and Religion; wherein first commeth to bee rendred their opinion touching the Creation.

Touching this, the *Persees* affirme, that before any thing was, there was a God, that was the maker of all things, who when he did determine to make himselfe knowne by his workes in the Creation of the *Vniuerse*, and the creatures therein, did diuide this great worke of the creation, into a sixfold labour.

First then, they say hee made the heavens with their Orbes, a place most glorious and pleasant, which he adorned with great lights and lesser; as the Sunne, Moone, and Stars; as also hee did make the Angels, which according to their seuerall dignities, he placed in their seuerall Orders one aboue another, which place he made a habitation of blessednesse, for such as should liue holily in this life,

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and hauing thus done, that he might teach vs to doe great designes with consideration and aduise, he rested fve dayes from the worke of further creation.

Next he made Hell, in the lower parts of the world, from which he banished all light and comfort; that as heauen might be a place of happinesse, to those that are good and please the Almighty, so this might be a place of horroure and punishment, to such as offend his Maiesty; wherein as in heauen, so God had made seuerall mansions that exceeded each other in dolour, which were proportioned according to the degrees of offenders; about which time *Lucifer*, the chiefe of Angels, with other of his Order, conspiring against God, to gaine the Soueraignty and command ouer all, God threw him from the Orbe of his happinesse, together with his confederates and accomplices, damnd him to hel the place that was made for offenders, and turned them from their glorious shapes, into shapes blacke, vgly, and deformed; till the times of the world should be consummate, when all offenders in generall should receiue their sentence of punishment and condemnation. So God hauing accomplished this second labour, desisted from the worke of the creation fve dayes more.

After this, the Almighty begunne the third labour of the creation, which was to make
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the Earth, which together with the Waters called Seas, make this lower world like a Globe or Ball, so agreeing together, that the Seas humidity maketh the Earth fruitfull, and the Earths soliditie, boundeth the waters in their due confine; which worke thus finished, God suspended the worke of the Creation for fve dayes more and rested.

The fourth labour was to make the Trees, Plants, and Hearbes, that so the earth might bring forth fruites pleasant to the eye, and taste, and for the comfort of the Creatures liuing in the earth; this also done, God rested and gaue the former respite to his labours.

The fift worke was to make Creatures fit to abide in the places forementioned, as Beasts of all sorts, to forrage in the greene pastures; Fowles to cleaue the Ayre with their nimble Pencions; Fishes to swimme in the vnknowne depths of the watery Ocean. The world thus replenished with creatures, God resumed his wonted rest and intermission from this labour.

And lastly vndertooke his sixt labour, which was the forming of Man and Woman, to whom the rest of the Creatures were made ministratory and seruile, whose name their Records deliuer to be *Adamah*, and *Euah*, who being the first two by whom the multitudes of mankind should be propagated: God as they affirme, did cause *Euah* to bring forth
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two twinnes every day: for a thousand yeeres together, death did diminish none of the numbers of mankinde by mortality.

But *Lucifer* thus deposed with the rest of his Order, grew malignant both to God and man; and as God did good, so he laboured to doe euill, and to perturb his actions, and tempt men to sinne and wickednesse, labouring to make man odious to his Maker, as also making himselfe an enemy to all goodnesse, which God yet did not fully reuenge, as knowing nothing but euill to bee in him and his confederates.

But the better to preuent his mischief, set certaine superuisors ouer his creatures to preserue them in that state wherein they were at first created. Thus to one *Hamull* was committed the charge of the heauens; to *Acrob* the oversight of the Angels, that they relapsed not as *Lucifer* had done; to *Iuder* the oversight of the Sunne, Moone, and Starres; to *Soreh* the care of the Earth; to *Iofah* the command of the Waters; *Sumbolah* had the charge of the beasts of the field; *Daloo* of the Fish of the Sea; *Rocan* of the trees; *Cool* of Man and Woman; and *Sertan* and *Asud* to whom God had given strength and power, were made the guardians of *Lucifer*, and the euill spirits, to master and conjure them from mischief to Gods creatures, who yet notwithstanding the watch of *Sertan* and *Asud*,
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did much mischief in the world by suggestion and temptation to wickednesse; which made God offended with mankinde for their wickednesse.

The sinnes of men growing great, they say it appeareth in their Records, that there came a Flood or Inundation, which overflowed the Earth and the Inhabitants thereof, some few onely God preserued to propagate the generations of the times following; that so there might not bee an vtter ruine of mankinde. These generations were dispersed to people the earth againe, from which all Nations haue had their descent. And as their Historiographer *Mircond* reporteth, in times not long distant from the Flood, these *Persees* had a Race of Kings that were their proper Gouvernours, continued for about a thousand yeeres by the succession of five and forty Kings. The first whereof was *Guionaras*, who as *Mircond* reports, was the son of *Aram*, the sonne of *Sem*, the sonne of *Noah*, by the *Persees* called *Adam Affeny*, that is, the second *Adam*; the last, in whom the Monarchie of this people concluded (as is before shewed) was *Resdegerd*. The Abridgement of which Chronicle I would haue gathered from them, but that I found it to agree punctually both in matter, and order, with that translation of *Mr. Grimstones*, called *Estates and Empires*, &c. in the Chronicle of the Kings of *Persia*, to
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whom I referre those that desire information therein.

What Religion this people had in the Reignes of *Guioamaras*, *Syameck*, *Onchang*, *Thamull*, *Jimshed*, *Zoack*, *Traydkun*, and *Manoucher*, vnto *Lorassh*, which was their fifteenth King, is not the scope of this present worke, though then they had a peculiar kinde of worshippe. But the Religion that is the Subiect of this booke, is a Religion that was receiued in the Reigne of *Gustassh*, the sonne of *Lorassh*, their sixteenth King in succession, concerning the worshippe of Fire: in the defence of which Religion *Gustassh* was so zealous, that hee made warre against *Ariaseph*, King of *Turron*, for that he reprehended him in a letter about this worshippe.

Having then limited this Booke to his proper Subiect, three things in generall are to be treated of in this worke. First, to declare who was their Law-giuer, how their Law was deliuered, and came to bee receiued of *Gustassh* King of *Persia*. Next to shew the substance of their Law. Lastly, to proceede to other Ceremonies obserued by them, not improper to this present Tract.

CHAP.

CHAP. III.

Concerning Zertoot the Law-giuer of the Persees, his Parents, the Omens that did fore-runne his Nativity, their interpretation, his perils in his Birthplace, his escape into Persia, and the Accidents happening in his Trauailes thither.

CONCERNING the Law-giuer of this people, it is left recorded in their old writings, that there liued in *Chyna*, two poore people, of honest fame and reputation, married together as man and wife, the man was called *Espintaman*, the woman *Dodoo*: these two hauing long liued in the state of marriage without issue, the woman earnestly prayed that God would giue her a sonne; her request was heard, and much time passed not ere shee conceived and grew pregnant.

About the time of this womans Conception, shee saw a vision presented to her in a dreame, that filled her with great feare and terrour, for she conceived that the heavens were of a light fire ouer her head, and that a flaming rednesse had overspread the firmament, which droue her into a great Agony, when on a sodaine there rushed into her sight foure *Griffins*, of grimme and horrid appearance, who seazing on her body, did from her wombe seeme cruelly to teare out the child

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she had conceived, to her great feare and despair of life: when on a sodaine slept in a man, of person goodly, and of warlike Aspect, with a truncheon in his hand in rescue of her, who with fury and resolution vindicated and recovered the Child from the *Griffins*, that would haue torne it in peeces, and with gentle hand putting the Child into the wombe of his Mother, did by soueraigne Art close vp the rupture, that was by the *Griffins* torne and dilacerate; whose Agony thus mitigated by this worthy Person, the *Griffins* were driuen away, the fieryness of the heauens altered, and *Dodoo* awaked out of her dreame and slumber.

But the Passion she suffered in this vision, fixing the forepast occurrences more strongly in her phantasme, she related to her husband the particulars of her dreame, whose passages being so remarkable, she conceived it to be an *Omen*, either for good or euill touching the child in her wombe; whereof being desirous to be satisfied, shee with her husband repaired to one that was a Southsayer, to bee informed touching the significance of this vision. The Diuiner informed them, that this vision partly foretold good, partly euill, that should happen to the Child that was in her wombe; that by the fire which gaue light was imported some strange Reuelation, that should bee showed

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to the Child, euen to the enlightning of the whole world, which in that it did shine in heauen, the reuelation should bee touching some heauenly businesse; by the *Griffins* was set out Enemies that should endanger the life of the Mother, but principally endeavour the destruction of the Child; by the Man was signified God above, who should repress the might of those enemies, that they should neither effect their cruelties on the mother or child, but also those dangers should be driuen away, as appeared by the restitution of the heauens to their wonted estate, and the driuing away of the *Griffins* from the woman: with which interpretation, *Effintaman* and *Dodoo* being highly satisfied, they returned home awaying the hopes that lay folded vp in this Child.

Time hauing his accomplishment, played the Midwife and brought forth this Child, who was no sooner brought from the darke wombe to open light, but bewrayed the ioyes he was to bring to the world in open laughter; so the time comming when hee should receiue his name, they called him *Zertaoß*; which importeth as much as a friend to the fire, because the Southsayer had prognosticated such good to him by the fire his mother beheld in the vision. But these notable things concerning this Child, could not so bee concealed, but that they

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were bruited to the eares of the King of *Chyna*, who fearing least he was borne to depriue him of his Kingdome, or some of his Successors, did vnderhand send the *Griffins* dreamed of, that is; certaine Conspirators to betray *Zertoost* to destruction; who attempting euill against him, had their sinewes thrunked vp, and came to vntimely ends; so that euery one was discomfitted in attempting euill against one whom God so miraculously preferred. But about twelue or thirteene yeeres of Age, a great sicknesse tooke him, which the King hearing of, hee wrought secretly by a certaine obscure Physitian, to administer to him poysoned physicke, if by such meanes hee might ridde away his life: but *Zertoost* sensible of their euill practises towards him, refused both the intruding Physitian, and his banefull medicines, and weary of the wickednesse of the place, solicited his Parents to flye into *Persia*, by which meanes they should auoyd those mischiefs, that the King intended towards them, which would at some time or other, either bereaue them of him, or him of them. They chary of their hopes in him, Harkened to his aduise, and did by the ryfing of the next Sunne, betake themselves to escape away; the various accidents that befell them by the way we omit, onely it is deliuered, that meeting with deepe Riuers that impedi-

dimented his passage, hee congealed them with hard frosts, and so past over, and after long trauaile arriued at the King of *Persia's* Court, in the Reigne of *Gustassh* lately mentioned, his Parents applying themselves to such courses, as might best procure the supplies of living; and *Zertoost* wholly dedicating himselfe to the seruice of God and Religious deuotions, as to which from his Infancy he seemed inclined.

CHAP. IIII.

Shewing Zertoosts meditation of the Worlds wickednesse, he goeth out to enquire of God some Reuelation for the Worlds better gouernment, he meets an Angell, is rapt to Heauen, his request of the Almighty, his Vision, hee receiueth a Booke from the Lord, and returneth backe from heauen againe.



*Z*ertoost thus arriued in *Persia*, and there making his abode, vpon a time went into the fieldes, and reuoluing in his minde the worlds wickednesse; how one followed his lusts, another his pride, another his belly and Epicurisme, another his cruelty, that one sought the depopulation of Countreyes, another the oppression of inferiours, and none obserued good Gouernment, or had a good Religion, or

or worshipping amongst them; he beganne to examine the causes of all this wickednesse that thus reigned amongst men belowe, and found it partly because *Lucifer* had laboured to corrupt and make naught that which God had made good; next because men had received no Lawes or good Institutions in those parts, to restrain them from sinne, but every man lived according to his owne devise, liberty, and liking, whether it were euill or good.

Hereof *Zertooft* more seriously considering, desired God to giue him some Reuelation for the worlds better Government, and the establishment of Religion amongst men, and conceiuing the publique place where he was, not fit for so excellent Communications, hee went out further till he came to the point of a valley where two Mountaines ioyned together, when sodainly there descended before him, as his face was bent towards the earth, an Angell, whose wings had glorious Pennons, and whose face glistered as the beames of the Sunne, saying, Haile *Zertooft* beloved of God, what is it thou requirest? *Zertooft* replied, that he desired to enter into Gods presence, to receive some diuine Lawes to deliuer to the Nations, that so they might liue in a better obseruance of his feare.

So the Angell administring something to him,

him, to cleanse & purifie his body, to make it capable of entrance into so pure a place, bade him cloze his eyes, and he would transume and rappe him vp into that place of glory, where hee should come into Gods presence, whither being carried by the Angell, he beheld such ioyes as were too mighty for his feeble senses, so that vnable to sustaine them, he fell into a Trance, till God gaue him power to endure the height of those pleasures, and being returned to himselfe, beheld the glory thereof, and heard the Almighty speaking as one encompassed with flames of fire, reuealing to him the secret workes of the Creation, in what order he made his Creatures, and reuealed to him things to come, shewing him that he should receive Lawes for the worlds better Government, and the establishment of Religion, with many other things not fit to be vttered, neither by *Zertooft* euer published.

Then *Zertooft* ready and willing to publish to all people, what might be needfull to bring them to Gods better worshipping, did desire of God that hee might liue so long as the world should indure, a publisher of that Religion which the Lord had promised to divulge by him, till he should make all Nations beleue the Contents of that Booke. But the Lord answered, that if hee should liue neuer so long, *Lucifer* would do more harme, then euer

he should doe good : but if vpon better consideration he would desire to liue so long, his request should be granted.

So the Lord presented to *Zertoost* in a Vision, the state of all things past, present, and to come, where he saw the troubles, sickneses, and afflictions of Man. more particularly the state of the *Persian Monarchy*, how *Ouschang* was slaine by a stone; how *Thamull* dyed of a pestilence; how *Imshed* was slaine by one of his owne Capitaines; how men followed diuers Religions, and most their owne wayes, ouerlabouring themselves in the workes of vanity: ouer and aboue God presented to his eyes the seauen Ages, or times, of the *Persian Monarchy*; the first was the golden Age, that was in the dayes of *Guimaraz*; the second the siluer Age, that was in the dayes of *Fraydhum*; the third the brazen Age, in the time of *Kaykebad*, the fourth the tynne Age, in the time of *Lorasph*; the fift the leaden Age, in the time of *Bahaman*; the sixt the Steele Age, in the dayes of *Darab Segner*; the seauenth the iron Age, in the reigne of *Resdegerd*. So *Zertoost* perceiuing time to render euery thing worle and worle, desired to liue no longer then till hee should discharge the message about which the Lord should send him, and that then he might be translated to that same place of glory againe: So God reduced him to his owne proper sense, from which hee

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was rauished to godlike speculations. Being thus as he was before, of humane capacity, after he had remained in heauen many dayes, the Lord deliuered to him the Booke before mentioned, containing in it the forme of good gouernment, and the Lawes of Religion, that the *Persians* should follow, conferring likewise on *Zertoost* the heavenly fire, and other gifts that were neuer bestowed vpon any man before or since. So *Zertoost* taking the heavenly fire into his right hand, and the booke that God gaue him in his left, he was deliuered to the conduct of the Angell that brought him thither, who was called *Bahaman Vmshauspan*, who taking vp *Zertoost*, did cleaue the Ayre with his golden wings, till he had surrendered him to the place where he found him, and so left him.

CHAP. V.

*Shewing what happened to Zertoost, after the Angell left him, the deuill meeteth him and vni-
leth him, he commeth to Gustasphs Court, the ioy
of his Parents for his returne, the insawy Gu-
stasphs Churchman seeketh to put vpon him, the
Miracles whereby Zertoost doth vindicate his
same, Gustasphs foure demands, and his foure
grants.*

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Zertoost



Zertooft was no sooner left by his heavenly Guardian, but *Lucifer* an enemy to all goodnes met him, & called him a seeker after nouelties & delusions, and told him that God did not loue him in such manner as he beleeued, otherwise he would haue kept him in heauen still, & not haue sent him away; or else hee would haue granted him to liue to the end of the world, when he desired it: that that booke which hee had was stufte with falsehoods; that he should come to trouble, danger and shame about the publishing of it; as also that he should bee laught at for his Fire, as being a creature of destruction, and a consumer of the workes of man, and that there was no neede thereof in hot climates, but that if he would depend on him, he could giue him a Booke of better instructions, and present to him Objects of better delight, could giue him long life, and honour, and power to worke great miracles; that if he did not belecue him, he was a senselesse man, and deprived of his wits by his late Visions.

But *Zertooft* hauing plac't his confidence better, told *Lucifer* that hauing lost that glory that his eyes beheld, he could not speake well of his Maker, nor be pleased with that great fauour God had shoune him; but enuying at it, sought not onely to disanull his, but euery mans

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mans happinesse, charged *Lucifer* by the great name of his Creator, that put him into the darke dungeon of hell, vnder the custody of *Sertan* and *Asud*, & by the truth of that booke, by which he should in the end of the world be arraigned and condemned; and by that fire in his right hand, by which he should bee burned and tortured, to auoyd his presence as a blacke mouthed defamer of God and goodnesse; at which *Lucifer* vanished with great horror and feare from him.

Lucifer thus coniuerted from *Zertoofts* presence, he proceeded on his way to the City, where *Gustaph* had his residence, and so to the place where his Parents had their aboad, who with no small sorrow had bewayled the absence of their sonne, and with vaine inquest had sought him but could not finde him, in whom their hopes were reposit: who now to their strange ioy and admiration, told them of his *Enthouziasmes* and raptures, wherein he had receiued that booke, and heavenly fire, that was so long before prognosticated by his mothers Vision, and so truely interpreted by the *Angur* and *Southsayer*. His parents blessed him, and became instructed in this new Religion how to worshippe, as God had reuealed to *Zertooft*.

These things could not be long hid, for the ioyes of mothers are not silent, but in euery care did *Dodo* powre forth her Visions in her

sonnes conception, and the Southfayers interpretation of them, how true the particulars had fallen out; the late raptures her sonne *Zertoost* had in heauen, his Reuelations there, whereof a booke written by Gods owne hand, and the strange fire hee brought from thence were liuely euidences. These rumours being strange to all eares, and not testified by hearesay, but confirmed by one whose eyes had beheld the things auerred, got passage, and were carried to the eares of *Gustasph* then King of *Persia*, who therefore sent for *Zertoost*, of whom he inquired the further truth of this matter, who affirmed the same to bee such as it was reported, that God had deliuered him a booke concerning his worshippe, and other secret knowledge inducing the worshippe of fire, whereof hee gaue some touches in particular to the King: the King admiring these things, and yet so certainly informed in the Circumstances, grew waue-ring in his former worshippe, and Religion, and somewhat enclined to *Zertoost*, so that hee diuers times sent for him, and had much conference with him.

Gustasphs Churchman then perceiuing his Soueraigne to harken to this new Religion, wherein hee had no knowledge, and that by degrees hee lost that grace he had wontedly from him, did seeke to put some infamy on *Zertoost*, by which the King might become alienated

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nated from him, and that new sprung Religion, wherein he had no knowledge; and that by degrees began as he thought to sincke too fast into the brest of the King; for this cause hee suborned the Porter that kept the doore of *Zertoosts* house, which was a *Persian*, to conuey vnder the bed of *Zertoost* the bones of dead men, and the dead carkeyfes of dogs, a creature loathsome to the *Persians*; of which whilst *Zertoost* was vtterly ignorant, the Kings Churchman put himselfe into the presence of *Gustasph*, with some other of his Nobles that did not fauour *Zertoosts* innouation, saying, Oh King, what new Religion is this to which thou standest so much inclined, or what is this new & strange Lawgiuer *Zertoost*, whom thou so fauourest? who the other day came in poore manner into this land, as a fugitiue from his native Countrey, who as I heare also, was hatefull to his Prince and the King of his People, that he should finde such grace in bringing vp a new Religion, false and fictitious, and not of that Authority it is pretended to be, being as I am also informed a man of vncleane and beastly liuing, in whose house at this time, and vnder whose bed whereon hee hourelly lyeth, thou shalt finde the bones of humane bodies, the carkeyfes and limmes of dead doges, and filthy Caryon, an abomination to the eyes of any cleane person: continue thou then Oh King in the Law of thy Fa-

Fathers, and listen not to this Nouelist; this speech being seconded with some of the great ones, and the act reported being so odious and abominable, *Gustaph* commanded *Zertoofs* habitation to be searched, and it being (as the Churchman of *Gustaph* had reported) effected by the wicked confederacy of *Gustaphs* Churchman and *Zertoofs* seruants, *Zertoof* was cast into prison, despised and hated of all people.

It happened in this time of *Zertoofs* imprisonment, that *Gustaph* had a horse which hee much prized that fell very sicke, and there was not any found that knew his disease, or how to cure him; this being told to the Tylor, that had *Zertoof* in custody, and the King publishing great rewards to him that could restore him: *Zertoof* came to the knowledge of it, who told the Keeper, that if the King pleased, he would cure the horse, or else beliable to the Kings displeasure; the Keeper so fauored *Zertoof*, that hee made knowne his words to the King; so *Gustaph* sent for *Zertoof*, who according to his promise did restore the beast, which seruice was so acceptable to *Gustaph*, that hee was had into new estimation againe, and maintaining his innocency touching that same blot that was laid vpon him, the King gaue him liberty, and great rewards, and by often conferences became neerely in respect with the King, so that a way was againe

affoorded

affoorded to publish this Religion of *Zertoofs*, who working strange miracles amongst them, gained credence to bee a man come from God.

This booke of *Zertoofs* gaining euery day a better opinion then other, and his great workes really demonstrated, shewing him to be a man of more diuine endowments, then was found in ordinary men: vpon a time the King sent for him, and told him that if hee would grant him foure demands, which hee would propound to him, he would beleue his Law, and be euer a Professor of that Religion contained in the booke hee brought with him. *Zertoof* then bade him propose his demands, and if they were such as were reasonable, they should be granted. The King then proposed them. The first whereof was, that he might ascend to heaven and descend from thence when he list. The second was, that he might know what God would doe at present and in time to come. The third was, that he might neuer dye. The fourth was, that no instrument whatsoeuer, might haue the power to wound him or hurt him.

Zertoof thus replied, that these were difficult and high demands, neither did so great power rest in him as to grant them, neither was it meete that any one man should haue them all, for that therein hee should rather seeme to bee a God then man; yet difficult

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though they were, that the booke of Laws he had brought, might bee knowne to proceed from God, he would procure that these requests might bee granted to seuerall persons, but not all to one. So the first which was to ascend to heauen and descend thence at pleasure, was obtained for *Gustasph*, who they say had this power granted him. The second which was to know what would fall out at present or hereafter, was granted to the Kings Churchman, that so hee might direct the King in his designs, what should bee vnderaken, what should be left vndone. The third which was to liue for euer, was granted to *Gustasphs* eldest sonne, called *Pisbition*, who yet liueth (as they say) if wee will beleue them, at a place in *Persia*, called *Demanando Cohoo*, in a high mountaine with a Guard consisting of thirty men, to which place all living creatures else are forbidden to approach, least they should liue for euer, as they do that abide there, who neuer suffer mortality. The last, which was neuer to be wounded with Instrument or weapon, was granted to the youngest sonne of *Gustasph*, called *Espandiar*, who they say by *Zertoosts* prayers, was made invulnerable, that he might put himselfe into the danger of Battell, without feare or hazard.

So *Gustasph* and the other three mentioned, prouing the power of these seuerall gifts, they

they all determined to liue according to the Precepts in *Zertoosts* booke: wherein that they might bee informed, *Zertoost* vnfolded to them the Contents thereof. The matter or Subiect of which booke, of what nature it was, shall be declared in the Chapter following.

CHAP. VI.

Wherein is shewed the maine Contents of the Booke, deliuered to Zertoost, and by him published to the Persians or Persees.

 Auing shewed who *Zertoost* was, that was the Lawgiuer of these *Persees*, in what manner according to their Assertion hee received the booke by strange Reuelation, with what wonders as they affirme hee wrought Assent thereunto, and beleefe thereon, by *Gustasph* and his Nobles. After this it will perhaps bee desired to know, what this booke contained? that this Sect deliuer to bee receiued after so wondrous a manner, which will bee the drift of that which followeth.

They affirme then that this booke contained in it three seuerall Tracts. The first whereof treated of that which wee call Iudiciall Astrologie, foretelling the euents of things to come, by iudgement of the Starres, which by them is called *Astodeger*.

The second did treat concerning Physicke or the naturall knowledge of things with their causes, and the cures of the diseases incident to man.

The third was called *Zertoost*, because *Zertoost* was the bringer thereof, and this contained their Law and matters that concerned Religion, which bookes according as their matter was diuers, so they were deliuered to men of seuerall studies and learning.

The first of these bookes called *Astrodeger*, which treated of Iudiciall Astrologie, was committed to their *Iesopps*, or wise men, which are knowne by the name of *Magies*.

The second which treated of Physicke, was given to their Physitians to instruct them in that Science.

The third which contained their Law, and matters of Religion called *Zertoost*, was deliuered to their *Daroes* or Churchmen, that they might know how to worshippe God themselves, and also instruct others in the knowledge of the same worshippe; of such three Tracts did this booke or volume consist.

These Tracts were likewise diuided into certaine Chapters, whereof seauen were contained in the Wisemans or *Iesopps* booke; seauen in the Physitians booke; and seauen in the *Daroes* or Churchmans booke.

But because that which was given to the

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Angur or Southsayer, as also that which was given to the Physitian, containeth nothing concerning the Religion to be declared, the vses of the former whereof are vnlawfull, and the knowledge of the latter in these experient times seemeth vnecessary, we make addressement to the third Tract, called *Zertoost*, which layeth downe their Law or Religion, as most appertinent to our present drift, in that which followeth.

CHAP. VII.

Containing the particulars of the Booke of their Law, as they are apportioned first to the Bebedin or Layman. Secondly, to the Herbood, which is the ordinary Churchman: And lastly, to the Distoore, which is their Arch-Bishop.

THe common diuision of men being of such as are of the Layetie, or such as are of the Clergie; and those of the Clergie being either such as are ordinarie, or such as are extraordinary; it pleased God say the *Persees*, to apportion and diuide his Law amongst these three sorts of men.

First, then vnto the Layman or *Bebedin*, God gaue five Commandements, who being by secular occasions, drawne from the seruices of Religion, had therefore a lesse difficult iniunction laid vpon him.

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First, to haue shame euer with them, as a remedy against all sinne, for a man would neuer oppresse his inferiors, if hee had any shame, a man would neuer steale if hee had any shame, a man would neuer beare false witnes if he had any shame, a man would neuer bee overcome with drink if hee had any shame; but because this is layd aside, men are ready to committ any of these, and therefore the Be-
hedin or Layman must thinke of shame.

Secondly, to haue feare alwayes present with them, and that euery time the eye twinkled or closed his leddes together, they should stand in feare at those times of their prayers, least they should not goe to Heauen, the thought of which should make them feare to committ sinne, for that God sees what manner of ones they are, that looke vp towards him.

Thirdly, that whensoever they are to doe any thing, to thinke whether the thing be good or badd that they goe about, whether commaunded or forbidden in the
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Zundavastaw, if prohibited they must not doe it; if allowed by the booke of Religion, they may embrace and prosecute the same.

Fourthly, that whosoever of Gods Creatures they should first behold in the morning, it should bee a Monitour to put them in minde of their thanksgiuings to God, that had giuen such good things for mens use and seruice.

Fifthly that whensoever they pray by day, they should turne their faces towards the Sunne, & whensoever they prayd by night, they should inclyne towards the Moone, for that they are the two great lights of heauen, & Gods two witnesses: most contrarie to Lucifer, who loneth darknes more then light.

These bee the fiue Precepts enioyned to the Layman or Bebedin; now follow those that are to bee obserued by the ordinary or common Churchman, called their Daroo or Ierbood who as his place required a greater holinesse then the Laymans, so his charge was greater, for not onely is he by the booke
of

of their Law inioyned to keepe the *Behedins* precepts, without violation, but also to fulfill these eleuen Precepts more, as particular to himselfe.

First, to know in what manner to pray to God, obseruing the rites prescribed in the *Zundauastaw*, for God is best pleased with that forme of prayer, that he hath giuen in his owne booke.

The second, to keepe his eyes from coueting or desiring any thing that is anothers, for God hath giuen euery man what he thinkes meete for him; and to desire that which is anothers, is not onely to dislike of Gods disposure of his owne gifts, but to chalenge to himselfe that which God hath denied him, and whereof hee seeth him unworthie.

The third, to haue a care euer to speake the truth, for all truth commeth from God, and as it is most communicated to men of God, so they should most shew it in their words and Actions: but Lucifer is the Father of falshood, and whofoeuer vseth it,

it, it may be a signe that the euill spirit is powerfull with such a one, the Herbood therefore shall shew himselfe to bee contrarie to him, by his speaking the truth, for all men must giue credite to his words.

The fourth, to bee knowne onely in his owne busynes, and not to enquire after the things of the world, it belonging onely to him to teach others what God would haue them doe. Therefore the Behedin or Layman shall see that hee want nothing needfull, but shall afford it him, and hee shall seeke nothing superfluous.

The fift, to learne the *Zundauastaw* by heart, that hee may be ready to teach it to the Behedin or Layman, wherefoeuer he meeteth him, for from him must the people fetch their knowledge concerning God.

The sixt, to keepe himselfe pure and vndefiled from things polluting, as from the Carkeyes of the dead, or touching meates vncleane, for God is pure, whose seruant hee is, and it is expected hee should be such, abhorring the sight of all things that are
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foule and loathsome, and stopping the passages of his breath, least their corrupted aire should enter into him to defile him.

The seauenth, to forgive all Injuries, shewing himselfe the patterne of meekenes, that hee may bee thought one that cometh from God, for wee offend God euery day, yet hee giueth vs things that are good, when wee deserue that hee should recompence euill for euill.

The eighth, to teach the common people to pray according to the directions in the booke of their Law, to goe and pray with them for any good they desire to obtayne, and when they come to the place of worshipping, to ioyne in common prayer together.

Ninth, to giue lycense for marriage, and to ioyne the man and woman together, and that no Parents match their Children, without the consent and approbation of the Herbood.

The tenth, to spend the greatest part of their time in the Temple, that he may be ready
for

for all that come to him, for to that God hath appointed him, and to that hee must binde himselfe.

The eleauenth and last Injunction is vpon paine of damnation, to beleene no other Lawe then that which was brought by Zertoost, to add nothing to it, to take nothing from it, for therefore was it so miraculously deliuered, and such gifts giuen to Zertoost, that it might bee beleaued to come from God.

These are the Precepts that are to bee obserued by the Herbood or ordinary Churchman, contained in the booke of their Law. Now their Distoore or high Priest, whereof they haue neuer but one, to which all the Herboods pay their obseruance, as hee is aboue the rest in dignity, so he is enioyned to bee aboue the rest in sanctity; his Injunctions therefore are transcending, for not ouely is he bound by their Zundastaw or booke of Religion, to obserue all that is commanded the Behedra or Layman, in his five Precepts, and all that is commanded the Herbood, in his eleauen Precepts, but also to fulfill thirteene Precepts more as peculiar to himselfe.

The first is that he must neuer touch any of a strange Cast or Sect, of what Religion soeuer, nor any Layman of his owne Religion, but he must wash himselfe, because God hath made him especially holy to himselfe, for which cause hee must not approach to God in prayer, with the touch of others vncleannesse.

The second is, that hee must doe euery thing that belongeth to himselfe with his owne hand, both to witnesse his better humility, as also the better to preserue his purity, viz. to set the hearbes in his owne Garden, to sow the graine of his owne field, to dresse the meate that hee eateth, vntlesse he haue his wife to administer to him in that, which is not euer vsuall.

The third is, that he take the tythe or tenth of all things from the Behedin, as the Lords dues, and imploy it to such vses as he thinketh meete, since the Lord hath made him as his Almoner, and dispenser of Charity.

The fourth is, that as he must vse no Pompe

or superfluity, so of that great Reuenue that commeth yeerely to him, hee must leaue nothing ouer-plus at the yeeres end, that must not bee bestowed in good vses, either in Charitable Contributions to the poore; or in building of the Temples of God.

The fifth, that his house bee neere adioyning to the Church, where hee must keepe and make his abiding, continuing in Prayer and abstinence, not ostentating himselfe to publike view, but liuing reclusc and retyred from the world, as a man wholly dedicate to God.

The sixth, that hee must binde himselfe to greater purity then others, both in his frequent washings, and also in his dyet, in feeding on meates accounted more pure by the Law, as also that he liue sequestred from his wife in time of her pollutions.

The seauenth is, that whereas the Herbood is enioyned only to be known in the Law, or booke called Zertoost, that the Diltoore bee acquainted with all the

learning containd in the Zundavastav, both in that part which treateth of judiciall Astrologie, committed to the Iesopp or wise man, as also in that which concerneth the Physition, and most especially in the booke of the Law, for it is expected that hee should informe all men, and none should bee found like him therein, before hee bee admitted to be high Priest.

The eight that hee must neuer eate or drinke excessiue, for these are enemies to the high speculations required in a high Priest.

The Ninth that he stand in feare of nobody but God, nor feare any thing but sinne, for hee is so to trust in God, that hee must not feare what Lucifer can do vnto him.

The tenth that God hath giuen him power ouer all men in matters of the soule, that therefore when any man sinneth hee may tell him of it, be he neuer so great, and euery man is to obry him, as one that speaketh not in his owne cause, but Gods.

The eleauenth that according to the wisdom that

that God hath giuen him, he be able to discern in what manner God cometh to reueale himselfe, in what manner Lucifer, and how to descide betweene falshood and truth.

The Twelfth that when God manifesteth himselfe to him in visions of the Night, and sheweth him in what manner hee made his workes in the Creation, hee should not reueale Gods secretts, but keeping them to himselfe, should admire his power, for God doth not publish himselfe to any as he doth to his Distoore or high Priest.

The thirteenth that hee keepe an euer liuing fyre, that neuer may go out, which being kindled by that Fyer that Zertoost brought from heauen, may indure for all ages, till fyre shall come to destroy all the world, and that he say his prayers ouer it, according as is enordered by the booke of the Law.

This is a Summary of those Precepts containd in the Booke of their law, that Zertoost by them is affirmed to bring from heauen, and

and that Religion which *Gustaph* with his followers embraced, perswaded by the forementioned Miracles by *Zertost* wrought amongst them.

CHAP. VIII.

Declaring other Ceremonies amongst these Persees, in their Feasts, and Fasts, in their Idolatrous worshippe of Fire, Baptismes, Marriages, and Burials.

THethird particular concluding this Tract, consisteth in the display of certaine Rites and Ceremonies, obserued by this Sect, differencing them from others in the Contents aboue mentioned; the particulars follow in their order.

First then, touching their liberty in meates and drinckes, and their customes obserued in their Feast and Fasts: Their Law alloweth them great liberty in meates and drinckes, but because they will not giue offence to the *Banians* amongst whom they liue, nor displease the *Moors* vnder whose government they are, they especially abstaine from eating of Kine and Hogs-flesh, meates prohibited by the Lawes of the two former. It is obseruable also amongst them, that they eate alone, as a meanes for greater purity and cleanness, for they suppose they participate of anothers

vncleanness by eating with him: they likewise drinke euery one in seuerall cuppes, proper and peculiar to their owne vses, for the same cause, and if any chance to drinke in another mans cuppe, they wash it three times, and abstaine from the vse thereof for a certaine season after.

Secondly, for their Festiualls inioyned by their Lawes, they obserue fixe in the yeare, and these feasts are celebrated for fixe dayes together, each of them according to the fixe works of the Creation. The first is called *Meduserum*, which is vpon the fifteenth of their Moneth called *Fere*, which is our Februarie, for ioy that the Lord made the Heauens to be a place of glory, to entertaine such as feare him. The Second is called *Petufaban*, which is vpon their month *Sheruar*, our Aprill, the six and twentieth, for that the Lord had made Hell, to bee a place for the Diuell and his Angels. That feast therefore is a memoriall to put them in minde that they take heed of that euill, that may bring them thither. The third is *Yatrum*, celebrated vpon the fixe and twentieth of their Month *Mabar*, which is our May, in memory that the Lord made the Earth and Seas, to bring forth Creatures for the vse of man. The fourth is *Medearum*, kept vpon the sixteenth of their Month *Deh*, which is our *August*, in memory that God made the plants and Trees, by whose fruites

man is sustained & nourished. The fift is *Homespetamadum*, vpon the Month *Spindamad*, which is our *October*, beginning on the thirtieth day, in remembrance that God made the Beasts, fish, and foule, Creatures ordained for the sustenance of Man. The sixt is called *Medusan*, falling in the eleauenth of their Month *Ardebest* which is *December*, for ioy that then the Lord made Man and Woman, from whence all mankind had their Originall.

In the third place, touching their fasts. After euery one of their feasts, they obserue a fve dayes Abstinence, eating but one meale a day, in memory that the Lord after euery one of these labours, rested fve dayes, and whensoever they eate of any foule or flesh, they cary some part of it to the *Eggaree* or Temple, as an offering to appease God, that for the Sustenance of man they are forced to take away the life of his Creatures, and these are the rites most notable touching their meates and drinckes.

Now in the second place for their worshipp of fier, because this is an Idolatry most notably distinguishing their worshipping from the worshipping of other Sects. First for the ground of this their worship of fier, it is fetched from their Lawgiuer *Zertooft*, who as they affirme, being rapt vp to heauen, had fier deliuered vnto him from God, & brought it thence together with the Booke of their Law, as the

the worship by them to bee embraced, and by their law enioyned: moreover they affirme that *Zertooft* being in the forementioned rapture in the place of Glory, did not see God, but heard him speaking to him out of the fire, and when the fire was deliuered, receiued it as the vertue of God, and his first borne of excellencie, and for these causes to bee worshipped and reuerenced.

Next for the nature or qualitie of this fire. The first fire thus worshipped and idolized, was that *Zertooft* brought from heauen with him, which was a liuing fire, that nothing could extinguish; but whether this haue certainly bin preserved in the succession of time, to be communicable to all, is vnknowne, vpon defect hereof, they are licenced to compose a fire of diuers mixtures, to bee kept liuing from time to time, to which they are to performe their inioyned worship: such is that which is idolized in *India*, where this Sect remaineth in a place called *Nuncery*, that hath not bene extinguished for the space of two hundred yeares, as they affirme. First then this fire consisteth of that fire, that is made by the sparkes flying from the flint, by the smiting of a steele. Secondly of that fire that is made by the rubbing of two peeces of wood together, a custome much vsed amongst the heathens of ruder manners, by which they kindle their fires in all places where they neede.

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Thirdly,

Thirdly, of such fire as is occasioned by lightning falling on some tree or thing accendible. Fourthly of such fire as is called wildfire, which flying from place to place and lighting on matter combustible, consumeth it. Fifthly of artificiall fier, made by Coles or wood, most ordinarie in vse. Sixtly of the fire where-with the *Banians* vse to burne the bodies of their dead. Seauenthy of the fire that is made by burning Glasses and the Beames of the Sunne, of all these Ingredientes they compose their idolatrous fire, which they call their *Antisbeheraun* or Religious fire.

Lastly for their Ceremonie or rite bestowed about this fire so variously composed, and by their *Disfoore* or high priest so tended, that it may not extinguish: whensoever the *Persees* assemble themselves together to this worshipping, the *Disfoore* or in his absence the *Herbood*, together with the Assembly, encompasse the fire about, and standing about eleauen or twelue foote distant therefrom; (for they hold it so holy that they feare to approach too neare) the *Disfoore* or *Herbood* vttereth this speech: That forasmuch as fire was deliuered to *Zertooft* their Lawgiuer from God Almighty, who pronounced it to bee his vertue and his excellencie, and that there was a lawe deliuered for the worshippe of this fire, confirmed by so many Miracles, that therefore they should hold it holy, reuerence and worshippe

worshippe it as a Part of God, who is of the same substance, and that they should loue all things, that resemble it, or were like vnto it, as the Sunne and Moone which proceeded from it, and are Gods two witnesses against them, if they should neglect that Religion and worshippe so enioyned: as also to pray to God that hee would forgive them, if in the ordinary vses of this Element, so serviceable to mans neede, they should either spill water, which might in some manner quench it, or spitt in it vnawares, or put such fewell to it to keepe it burning, as was impure and vnworthy of that holynes, that was in that Element, or whatsoeuer abuses els they should do, as they vsed it in the necessary seruices of their life. And this is the summe of their worship touching the Fier.

In the third place for their Baptisme or naming of Children, when they enter them into the Church, this is their forme. As soone as euer the Child is borne, the *Daroo* or Churchman is sent for to the parties house, who obseruing the punctuall time of his Birth calculateth his Natiuitie; after that, consulting about the name of the Child, at last the Parents and friends approuing the same name that the Churchman giueth, the Mother in the presence of them all giueth the name to the Child, there being no Ceremonie but the naming of the Infant as then vsed. After this

the kindred of the Child together with the Infant accompany the Church man to the *Eggaree* or Temple, where he taketh faire water, and putting it into the Barke or rynd of a tree called *Holme*, which groweth at *Resd* in *Persia*, and is admited in this one particular as they affirme, for that the Sunn of heaven giueth it no shadowe: hee thence powreth the water into the Infant, vttering this Prayer that God would cleanse it from the vncleane of his Father, and the menstruous pollutions of his Mother, which done, it departeth. About the seauenth yeare of the Childs Age, when the same is more capable of his entrance into their Church, hee is led thither by his Parents, to haue a further confirmation, where hee is taught by the Church man to say some Prayers, and to be instructed in Religion: wherein when hee is prompt, hee vttereth his prayers ouer the fire, hauing a Cloath fastened about his head, & ouer his mouth & nostrills, according to their generall custome in that worshippe, least the breath yssuing out of their sinfull Bodies, should taint that holy fire. Then after Prayers bee concluded, the *Daroe* giueth him water to drink, and a Pomegranate leafe to chewe in his mouth, to cleanse him from inward vncleaneffe, so washing his body in a Tanck with cleane water, and putting on him a linnen Cassock which hee weareth next his skinne, called *Shuddero*, which descendeth

descendeth to his waste, as also a girdle of Cammells haire called *Cushee*, which hee euer weareth about him, and is wouen like Inckle by the preachers owne hand, he vttereth these Prayers ouer him: That God would make him a true follower of the Religion of the *Persees* all the dayes of his life, of which those garments are the Badge or signe, that hee might neuer belecue in any lawe, but that which was brought by *Zertooft*, that hee might continue a worshipper of their fire, that he might eate of no mans meate, nor drinke of any mans cuppe, but in all things might obserue the Rites and customs of the *Persees*. All which transacted, hee is held a confirmed *Persee*, and one of their owne Sect.

Fourthly, touching their Mariage and the rites in them obserued. They haue a fiefold kinde of Mariage distinguished by seuerall names. The first they call *Shausan*, which is the Mariage of a mans sonne and a mans daughter together in the time of their youth, where the Parents agree without the knowledge of the Children; to this they attribute much, and suppose them to goe to Heaven that are maryed in this state. The second is called *Chockerson*, when the party once widowed, is maryed againe. The third *Codsherahsan* when a woman enquireth out a husband for herselfe, according to her owne free choyce. The fourth *Ecksan*, when a young man or Mayd dying before

fore they bee marryed, then they haue a Custom to procure some mans son or daughter to be matched to the party deceased, attributing the state of Marriage to bee a meanes to bring people to happines eternall in another world. Those that commonly vse this, are the richer sort, who by a price hyre the parties to such a Contract with a summe of money. The fift is called *Ceterfon*, when the father hauing no Son, a daughter of his owne hauing Sonnes, he adopteth some of them, to bee his, and maryeth them as if they were his owne Children, for they account that Man unhappie that hath not a Male or Female, a Sonne or a daughter to ioyne in the state of Marriage.

Now for the Rite or Ceremony obserued in their Marriages, it is this; the parties being agreed and mett together for the purpose of Contracting, about the time of Midnight, the Parties to bee maryed are set vpon a bed together (for they are not maryed in their Churches:) opposite to the parties to bee maryed, stand two Churchmen, the one in the behalfe of the man, the other in behalfe of the woman, with the kindred of each by the *Herbood* or Church man to either deputed; holding ryce in their hands, an Embleme of that fruitfulnessse, they wish to them in their generations. Then the Churchman that standeth in the mans behalfe,

halfe moueth the question to the woman, laying his forefinger on her forehead, saying, Will you haue this man to bee your wedded husband? who giuing consent, the Churchman deputed in the Womans behalfe, laying his forefinger on the Mans forehead, moueth a like question, of which receuing answer they ioyne their hands together: the man making a promise to her, that hee will giue her so many *Dinacs* of gold, which is a peece worth thirtie shillings, to binde her to him, implying by that promise to maintaine her with all things necessarie; the woman againe promiseth that all shee hath is his: to the *Herboods* or Churchmen scattering the Ryce vpon them, prayeth God to make them fruitfull and send them many sonnes and daughters, that may multiply as the seede in the Eares of haruest, that they may liue in vnity of minde, and many yeares together in the state of wedlocke. Thus the Ceremony being done, the Womans Parents giue the Dowry, for the Men giue none, & the Marriage feast is celebrated for 8. dayes after, when such time is expired, they are all dismissed. And this is all that may be obseruable about their Marriages or Matrimoniall Ceremonie.

In the last place for the Buriall of their dead, two things are notable. First the place of their Buriall. Secondly, the Ceremonie vsed therein, differing them from others. First

for the place of their Buriall, they haue two places or Tombes built of a round forme, a pretty height from the ground, sufficiently capacious and large; within they are paved with stone, in a sheluing manner; in the midst of them a hollow pit, to receiue the bones consumed and wasted; about by the walls are the shrowded and sheeted Carkeyes layd, both of men and Women, exposed to the open aer. These two Tombes are somewhat distant one from the other, the one is for all those that are of commendable life, and conuersation, but the other is for such as are notorious for some vice, and of publique defame in the world for some euill, by which they are branded. Touching the Ceremony obserued in the Burialls of their dead, whensoever any of them are sick vnto death, the *Herbood* or Churchman is sent for, who prayeth in the Eare of the sicke Man in this manner, Oh Lord thou hast commanded that wee should not offend, this man hath offended: That wee should doe good: this Man hath done euill: That we should worshipping thee, this man hath neglected: Lord forgive him all his offences, all his euills, all his neglects. When hee is dead the Churchman commeth not neere him by tenne foote, but appointeth who shall bee the *Necesselars* or Bearers, they then carry him on an Iron Biere, for the lawe forbiddeth that

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the body of the dead should touch wood, because it is a fewell to the fier they accompt most holy; and those that accompany the dead are interdicted all speech, because the graue or place of the dead is a place of rest and silence. Being come to the place of Buriall, the *Necesselars* or Bearers lay the body in, and the Churchman standing remote from the place, vttereth the words of Buriall in this Manner. This our Brother whilst hee liued consisted of the foure Elements, now he is dead let each take his owne, earth to earth, aer to aer, water to water, and fire to fire. This done, they pray to *Sertan* and *Asud* to whom was giuen the Charge ouer *Lucipher* and the euill Spirits, that they would keepe the Diuells from their deceased Brother, when hee should repaire to their holy fier, to purge himselfe: for they suppose the soule to bee vagrant on Earth for three dayes after his decease, in which time *Lucipher* molesteth it: for security from which molestation it flyeth to their holy fier, seeking preservation there: which time concluded it receiueth Iustice or reward, hell or heaven. Vpon this Opinion they all (as their busynes will permit) assemble themselves for three dayes together, and offer vp their prayers at morning, Noone and euening, that God would bee pleased to bee mercifull to the soule departed, and remit the finnes that the party committed in

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his lifetime. After the three dayes are expired, and that they thinke the definitiue sentence is past what shall become of him, they on the fourth day make a Festiuall, and conclude their mourning.

The Authors conclusion to the Reader.

SVch in summe (worthy Reader) is the Religion which this Sect of the *Persees* professe, I leaue it to the censure of them that reade, what to thinke of it. This is the curiosity of superstition, to bring in Innouations into Religious worshippe, rather making deuises of their owne braine, that they may be singular, then following the example of the best in a solid profession. What seeme these *Persees* to be like in their religious fire? but those same Gnats, that admiring the flame of fire, surround it so long, till they proue *ingeniosi insuam ruinam*, ingenious in their owne destruction. And if the *Papists* would hence gather ground for Purgatory, and prayers for the dead, and many other superstitions by them vsed, to bee found in these two Sects, wee can allow them without any shame to our Profession, to gather the weedes of superstition out of the Gardens of the *Gentile* Idolaters. But the Catholike Christian
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indeed, wil make these Errours as a Sea marke to keepe his faith from shipwracke. To such I commend this transmarine collection, to beget in good Christians the greater detestation of these Heresies, and the more abundant thanksgiuing for our Calling, according to the aduise of the Apostle, *Ephes. 4. 17. This I say, and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in the vanitie of their minde, hauing their understandings darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: but rather that we may pray that God would establish vs in his truth, his Word is that*
Truth.

F J N J S.